MICAH,

A NEW TRANSLATION

WITH NOTES FOR ENGLISH READERS

AND

HEBREW STUDENTS.

BY

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1875, 1876.

CAMBRIDGE:—J. HALL & SON;
LONDON:—WHITTAKER & CO.; SIMPKIN, MARSHALL & CO.;
AND BELL & SONS. OXFORD:—JAS. PARKER & CO.
1876.

PREFACE.

This edition of the prophet Micah is intended mainly for the use of Hebrew Students. But as an interest in prophecy is felt by very many who are not Hebrew Students, I have divided the notes into two parts. In the English notes, the English reader will find all the results, and as far as possible, the processes by which they have been reached. In the Hebrew notes, the Hebrew student will find a thorough discussion of all difficulties of language or translation.

I have made free use of all books and commentaries which were within my reach, but I have not thought it necessary to state my authority in every case. The reader will easily distinguish those parts which claim to be original.

J. S.

HISTORICAL

INTRODUCTION.

MICAH prophesied during the reigns of Jotham, Ahaz, and Hezekiah, *i. e.* from B. C. 757 to B. C. 697, a maximum period, from the accession of Jotham, to the death of Hezekiah, of 60 years: or a minimum period of 16 years, from the death of Jotham, to the first year of Hezekiah, B. C. 742—726. He was therefore contemporary with Hosea, Amos, and Isaiah. This striking development of the prophetic spirit is coincident with a change in the political horizon. The dark cloud was rising which soon enveloped in night and ruin the kingdoms of Israel and Judah. Asshur had at length broken the power of Syria, the bulwark of Israel, and meditated further conquests.

The glorious reign of Asshur-idanni-pal (B. C. 836—858.) had brought the arms of Asshur sufficiently near to cause uneasiness to Israel. Benhadad (about B. C. 900.), the great king of Damascus, formed an alliance with Ahab, king of Israel, and others, to stem the tide of Assyrian victory, but in vain: Shalmaneser II. (B. C. 858—823.), son of Asshur-idanni-pal, gained a great battle, though after a resistance so

stout, that he did not renew the attack for five years. Had Syria, and her neighbours, known their own interests, they would have maintained amongst themselves a friendly alliance, and strengthened each other against the common foe. But the desire of aggrandisement was too powerful; an almost continuous warfare weakened Syria, and Israel, and removed from the march of Asshur the only barrier on the road to Egypt.

It may be that Benhadad hoped to form a kingdom of sufficient power to withstand Asshur. Thirty-two kings were already his vassals, when he endeavoured to add Ahab to their number. (1 *Kings* xx.). With more probability it has been thought that Ahab spared Benhadad from political foresight. But the claim upon Ramoth-Gilead renewed the struggle. Benhadad once more victorious, nearly starved Samaria into surrender, (2 *Kings* vi.), when suddenly the Syrians retired, and Israel again advanced to the attack of Ramoth-Gilead. But the great Benhadad had been murdered. Twice he had fought against Shalmaneser, and though defeated, had checked the march of Asshur for five years. The third invasion of Shalmaneser three years later was completely successful, and the Syrian confederacy was dissolved. Hazael (about B. C. 850.), the murderer of Benhadad, could offer no effectual resistance: his towns were taken one by one, and plundered. This probably decided Jehu, 'son of Omri,' as the inscription terms him, to send presents to Shalmaneser. Yet it is very un-

likely that Jehu became a regular tributary: for Hazael, and his son Benhadad, both warred against Israel, and brought her to the verge of ruin, and Asshur would scarcely allow one vassal to destroy another, whereas Hazael might well be employed to weaken Israel, if not to reduce her into subjection to Asshur. But under Joash (B. C. 839—823.) commenced that revival of Israelite power, which was extended by Jeroboam (B. C. 823—772.), and Menahem (B. C. 772—762.). At the same time, Uzziah had restored Judah to her former supremacy in the south, so that the kingdoms of Israel and Judah combined, equalled the kingdom over which Solomon had ruled. We read in 1 *Kings* v. 21., "Solomon "reigned over all kingdoms, from the river, unto the "land of the Philistines, and unto the border of "Egypt, (*ver.* 24.), for he had dominion over all the "region on this side the river, from Tiphsah, even to "Azzah," *i. e.* from Thapsacus to Gaza. Lebanon was in the possession of Hiram, which gives us a northern limit: and Solomon had a navy at Ezion-geber, on the Red Sea, (1 *Kings* ix. 26.), so that in the south his kingdom stretched from the Mediterranean, to the Gulf of Akaba.

Once again, for a brief time, these became the limits of Israel. (2 *Kings* xiv. 25.). Jeroboam II., restored the coast of Israel, from the entering of Hamath, unto the sea of the plain (*ver.* 28.), he recovered Damascus, and Hamath, which belonged to Judah. Menahem captured Thapsacus (2 *Kings* xv. 16).

Uzziah built Elath, and restored it to Judah. (2 *Kings* xiv. 22.). Amaziah had already conquered Edom. (2 *Kings* xiv. 7.). Uzziah also defeated the Philistines (2 *Chron.* xxvi. 6.), and the Arabians (*ver.* 7.), and made Ammon tributary (*ver.* 8.).

Thus it might seem as if Israel would form a power sufficiently strong to resist Asshur. For coincident with this development of Israel, was the collapse of Asshur. For centuries her power had been steadily growing: suddenly there occurs in her history a partial blank of nearly forty years. Three kings rule in this period, B. C. 781—745. It is supposed that internal contentions checked her career of victory. Her vassals threw off their allegiance on every side. The northern throne was occupied by a man of ability, Jeroboam, who used the opportunity to try and raise a permanent bulwark against Asshur. But this effort after freedom was short-lived. A certain Pul, king of Asshur, attacked Menahem, and compelled him to pay tribute. It is not known who Pul was, as his name is not found in the inscriptions. It is supposed that he was a claimant for the throne of Asshur, who reduced some of the rebellious vassals to himself.

This rapid sketch of the external history of Israel has now reached the time of Micah's early manhood. If the events which he had witnessed in his boyhood had aroused any patriotic aspirations in his heart, these were speedily disappointed. But they gave place to a better hope. The empire of Solomon had

been recovered to Israel but in vain. His nation was destined to a higher glory than any temporal monarchy could confer. Zion was to be the center from which light and law would radiate to the ends of the earth. She would not crush her neighbours by violence as Asshur was doing, but nations would of their own accord place themselves under her dominion; for her sway would be based upon a moral and spiritual superiority, which would claim and receive the submission of all mankind. This glorious vision of the future formed a striking contrast to the sad reality of the present. The national manners were incurably corrupt. The one power which might restore a healthy morality, the power of religion was waning. Formalism or idolatry had sapped the strength of religious influence. The springs of right action were ineffective. One hope alone remained, purification through suffering. Asshur, whose power had for a time collapsed, would come out from her retirement with greater strength. Israel and Judah, would both fall before her, and be carried away captive. Thus the hope of a temporal sovereignty would be lost. But out of this furnace of affliction Israel would come forth purified; and the promises to Abraham be fulfilled in a spiritual dominion embracing all nations of the earth.

Such was the substance of the revelation made to Micah; with such a hope he sought to console Israel under the pressure of Assyrian suzerainty. Jotham (B. C. 757—742) inherited from his father Uzziah a flourishing kingdom and a powerful army. He further

strengthened the kingdom by building fortresses and fortifying the capital. The Ammonites were subdued and made tributaries.

Though the king himself did that which was right in the sight of Jehovah, it was otherwise with the people. Still they burned incense in the high places, they still did corruptly. Towards the close of his reign an alliance was formed against Judah by Rezin king of Syria and Pekah king of Israel. What their object was is not clear. Some think political, they wished to force Judah to join the confederacy against Asshur now rising again under Tiglath Pileser II.

As Jotham refused, they were prepared to place on the throne one who was ready to be a vassal of Israel, 'the son of Tabeal.' But at this moment Jotham died.

He was succeeded by his son Ahaz, who in a reign of sixteen years B. C. 742—726. reduced a powerful, free and wealthy kingdom to a state of vassalage and to the verge of ruin. Ephraim and Syria attacked him, and after destroying the army of Judah carried captive a vast host and much spoil. It is probable that in this they were imitating the policy of Asshur; by taking the inhabitants captive they destroyed the power of resistance in the future, whilst the same people if planted in some of their wasted cities would strengthen their defences. This favours the supposition mentioned above, that their original object had been a confederacy against Asshur. But their capture of Elath has led some to think that

wealth, the sinews of war, was probably the object of the attack. The port of Elath was the channel of trade with the East. The possession of this important traffic was doubtless one cause of the wealth of Uzziah. The other channel of trade, the Euphrates, was barred by Asshur.

At the command of the prophet Oded the captives were restored. While there was yet time for defence the prophet Isaiah had come to Ahaz. National strength depends upon national character, national character upon national religion. Ahaz had all the material means of defence in abundance: but he and his luxurious people, enervated by long years of prosperity, destitute of moral strength because destitute of religion, trembled, quivering 'as the trees of the 'wood are moved with the wind.' Isaiah foretold the speedy fall of Damascus and of Ephraim, but added, 'if ye will not believe surely ye shall not be established.' The unbelief of Ahaz prevented any hope of the nation being established, and Isaiah proceeds to foretell that Asshur would lay waste the land. Ahaz resolved to lean upon a temporal arm. He applied for help to Tiglath Pileser.

That monarch had raised Asshur to her previous power and prestige. His first campaign in this direction was in his third year B. C. 743. He reduced to subjection Damascus, Samaria where Menahem was king, Tyre and Hamath, and in the south, Gebal and the Arabs bordering upon Egypt. Uzziah though defeated by him maintained his independence and his

subject provinces of Philistia and Edom. In B. C. 734. Tiglath Pileser renewed his attack on Samaria, where Pekah was king. The tribute payed by Menahem pressed heavily on the people. Pekah assisted by some men of Gilead slew Pekahiah son of Menahem, and we may imagine justified his revolt on patriotic grounds. In this expedition Asshur captured Gilead, and Galilee, all the land of Naphtali, and some of the northern towns, carrying the inhabitants captive to Asshur.

In his next campaign (B. C. 733.), he came to the rescue of Ahaz. The king of Judah was now his vassal and tributary, and must be saved from destruction. Rezin was defeated and captured in Damascus, after a siege of two years. It is thought that Pekah was again attacked by Asshur and the whole of the territory east of Jordan, the tribes of Gad, Reuben, and half Manasseh depopulated. (1 *Chron.* v. 26.), though some think the term Gilead, (1 *Kings* xv. 29.) will embrace these, so that these tribes were captured in the expedition of B. C. 734. But Pekah was not the only enemy of Ahaz. The Philistines invaded the low country and the south of Judah, and captured many cities. (2 *Chron.* xxviii. 18.) Edom also shared in the attack. But the same protector was at hand now as before. Tiglath Pileser subdued the Philistines and Arabs of the Sinaitic desert. He enrolled amongst his tributaries the king of Gaza, and the king of Ascalon; the Moabites, the Ammonites, the Idumaeans. Thus the power of Asshur was established from the

Mediterranean, to the Euphrates, from Mons Amanus, to the Red Sea, and the border of Egypt. Both Judah and Israel had forfeited their independence. Ahaz now openly broke with the worship of Jehovah: before this he had not been content with the prevalent worship on high places, he had passed his son through the fire like the nations around, probably in honour of Moloch. He saw in Damascus whither he had gone to do homage, an altar which pleased his fancy. He had one made like it in Jerusalem, ordered all sacrifices to be offered upon that, and finally closed the doors of the temple. He was followed in his apostacy by the high priest, but apparently not by the mass of the Levites, or the people.

With the accession of Hezekiah, (B. C. 726—697.), there was a religious revival. The work of Isaiah, and Hoshea, of Amos, and Micah, had not been altogether vain. In the first year of his reign, he charged the Levites and priests to purify themselves, and then prepare the temple for a renewal of the worship of Jehovah. A solemn service was held at the re-opening: first, sacrifices were offered in acknowledgement of sin, then thank offerings, accompanied by a consecration of the whole people to Jehovah. The Passover was then celebrated by the desire of the king and the people. The Levites at first stood aloof, for the legal time had gone by; but their scruples at last yielded to the prevailing enthusiasm.

It is noticeable that Hezekiah invited Israel to join in this passover: the words of Oded must have forced

upon his dawning intelligence the truth of the brotherhood of the Ten Tribes of Israel, that they too were Jehovah's people. Some mocked at the invitation, but many came from Asher, and Manasseh, and Zebulun. The passover and the feast of unleavened bread, were prolonged for the space of fourteen days; the religious joy, and the profuse sacrifices recalled the great day when the temple had been first dedicated by Solomon. One result of this revival would be the careful study of the law of Moses, and as interwoven with it, of the early history of Israel. Of this we find traces in Micah, and Isaiah, who both assume that their hearers would understand allusions to the history of the Exodus. To the same cause we may attribute the greater vogue of the worship of the brazen serpent, which Hezekiah in consequence destroyed. But all enthusiasm, religious or other, is necessarily fleeting. The people remained as corrupt as before. Worship soon became merely formal: the revival of prosperity brought back the old sins. The wound had become incurable.

In 2 *Kings* xviii. 7., it is said that 'Hezekiah 'rebelled against the king of Assyria and served him 'not;' but we read of no attack upon Hezekiah until 'the fourteenth year,' (see note at end), although during this interval Asshur was ruled by two of the most powerful of her monarchs. We may suppose either that this notice is put out of its proper chronological position, and mentioned with the other results of Hezekiah's faith; or as is more probable from the

context 'and Jehovah was with him, and he prospered 'whithersoever he went forth;' the religious revival had so raised the spirit of the nation, that they were able to hold out against Asshur, or at least presented such a formidable front that, with Egypt in the rear, an attack was too dangerous. Hezekiah also smote the Philistines who were at one time vassals of Asshur, but revolted, and were crushed by Sargon. It may be that Sargon employed the policy afterwards adopted by Nebuchadnezzar, (2 *Kings* xxiv. 2.), of setting his vassals to attack and weaken a foe, so as to render his own victory more complete: thus Judah would be left until she seemed ripe for conquest.

The cup of Israel was now full. Pekah had been slain by Hoshea, (B. C. 730—721.), who on making the required submission was confirmed in the kingdom by Tiglath Pileser. (B. C. 728.). That the yoke of Asshur was terribly galling, is clear from the desperate struggles for liberty in which her subjects engaged. Hoshea soon meditated revolt, but was terrified into submission by the advance of Shalmaneser. (B. C. 727.), in the first year of his reign. It may be that Hoshea anticipated a disputed succession, for it is uncertain whether Shalmaneser IV was related to Tiglath Pileser or not. He was disappointed: yet in a few years he again attempted to break free. He allied himself with So king of Egypt, withheld his tribute and declared himself independent.

Egypt was once again to play an important part in the East. She had been for some time on friendly

terms with Asshur, and the alliance had been cemented by intermarriage of the royal families. But now the Ethiopian prince So, or Shebek, had conquered the valley of the Nile. Egypt had once held and always desired the dominion of Syria, she prepared to fight for the prize. But if Hoshea had reckoned on help from Egypt, he was disappointed.

Shalmaneser marched through the land without opposition, and laid siege to Samaria, B. C. 724. For two years the stubborn resistance was maintained. Domestic revolt called Shalmaneser away, but the army remained; and the victorious rebel Sargon inaugurated his rule by the capture of Samaria. (B. C. 721.). Most of the people were carried away, though not immediately. The remainder were governed by an Assyrian officer, and paid tribute as before.

The captives were placed in Halah, and Habor, the river of Gozan, and the cities of the Medes: the former names probably describe the region watered by the Bilikh, and the Khabour, affluents of the Euphrates, called by the Greeks, Gauzanitis: many of their compatriots had been already carried here by Pul, and Tiglath-pileser (1 *Chron.* v. 26.). The cities of the Medes were captured by Sargon, and witness the still further extension of Assyrian power.

The desolated land of Israel was recolonized by other captives. Babylon had gained its independence under Nabonassar, shortly before Tiglath-pileser ascended the throne of Asshur, but was constantly compelled to struggle for liberty. Merodach Baladan

had reigned in peace for twelve years, when Sargon attacked, and wholly routed him. Sargon planted in Samaria captives from Babylon, Sepharvaim, Cuthah, Ava; and also from Hamath.

The judgment which had overtaken Israel was lost upon Judah. Amid much display of outward zeal for religion, her morals were as corrupt as ever. Justice was administered by favour, her merchants acquired wealth by dishonesty. In vain the prophets of Jehovah foretold the sure punishment of captivity. Jehovah was the defence of Judah, let the people desert Jehovah, and they must fall a prey to Asshur. But false prophets encouraged the nation in vice, and derided the idea of captivity. Doubtless the increased power of the nation, and the long abstinence from attack favoured their delusions. But at last the hour of punishment arrived. After a glorious reign of seventeen years, Sargon died, B.C. 705. His son Sennacherib succeeded. From the Nile almost to the Caspian, from the deserts of Arabia to the mountains of Armenia, from the Cilician gates to the mouth of the Euphrates, all kingdoms, nations, and languages acknowledged the sovereignty of Asshur, except the Jews. (*Rawlinson.*)

The new reign commenced as usual with a general revolt. Rome first learned the art of assimilating the conquered with the conquerors, and welding the whole into one homogeneous mass. Not until his third campaign was Sennacherib free to march against Phœnicia. The rebellion was soon quelled; he received the tri-

butes of the kings of the north of Palestine, also of Moab, Ammon, and Edom, and also, as some read, of Menahem, king of Ussimiruna, or Samaria. Hezekiah had been meddling in the petty politics of the neighbouring cities. The men of Ekron put their king, Padiah, in chains, and delivered him into the custody of Hezekiah. The inscription remarks significantly, 'holding the faith, and worship of Assyria,' as if the quarrel were on differences of religion, and adds, that the rebels 'had acted with hostility towards the deity.' The victory over Egypt at Altaku, left Ekron at the mercy of Asshur. The rebel part of the town was cruelly punished, and Padiah restored. This involved a war with Hezekiah. (*For the date, see the detached note at the end.*)

Sennacherib gives the following account of his victory. (Records of the Past, vol. i. p. 28.). "And "Hezekiah, king of Judah, who had not bowed down "at my feet, forty six of his strong cities, his castles, "and the smaller towns in their neighbourhood be-"yond number, with warlike engines, I attacked, and "captured. 200,150 people, small and great, male "and female, horses, mares, asses, camels, oxen, and "sheep, beyond number, from the midst of them I "carried off, and distributed them as a spoil. He "himself, like a bird in a cage, inside Jerusalem, his "royal city, I shut him up; siege towers against him "I constructed."

He next relates that he gave the captured cities to the kings of Ashdod, Gaza, and Ekron; and

increased their tribute. We may form some idea of the wealth of the city from what follows: "The "workmen, soldiers, and builders, whom for the "fortification of Jerusalem, his royal city, he had "collected within it, now carried tribute, and with "thirty talents of gold, eight hundred talents of "silver, woven cloth, scarlet embroidered; precious "stones of large size: couches of ivory, moveable "thrones of ivory, skins, dan wood, ku wood, a great "treasure of every kind, and his daughters, and the "male and female inmates of his palace, male slaves, "and female slaves, unto Nineveh, my royal city, "after me he sent; and to pay tribute, and to do "homage, he sent his envoy."

The Book of Kings fully bears out this boast. Jerusalem was reduced to the last extremity. But Sennacherib was resolved no longer to leave so dangerous an enemy on the flank of the march to Egypt. Judah had been as much reduced before in the time of Ahaz, yet she had recovered her independence and maintained it for many years. She had been in negotiation with Egypt, and must be transplanted.

Sennacherib was marching to the conquest of Egypt. He stayed to besiege Lachish, and from thence sent a Tartan or general, a Rabshakeh or Chief Cupbearer, and a Rab Saris or Chief Eunuch, to summon Jerusalem to surrender. The Rabshakeh sent an insulting message to Hezekiah, deriding his powers of resistance and his reliance on Egypt. But the speech contains two points of great interest. The Assyrian

was aware that there were two parties in the city, those who favoured the Egyptian alliance and the patriotic party headed by the prophets who looked for defence to Jehovah; He appeals to the latter, but he makes the strange blunder of confounding Jehovah with the idols whom Hezekiah had put down. Still we cannot regard as a mere lie his claim to be discharging a mission from Jehovah. The voices of the prophets might easily have come to his ears. He imagined also that the people might prefer ease to independence, and in spite of the remonstrance of Hezekiah's envoys endeavoured to rouse them against their monarch: in addressing them he does not claim to be doing Jehovah's work, but uses the practical argument, other gods have fallen before Asshur, wherein is Jehovah better than they? But all feeling of patriotism was not yet dead. Hezekiah sent for the prophet Isaiah who had foretold the result of his sinful reliance on Egypt. The prophet replies that a rumour will draw away Asshur and Jerusalem be saved this time.

The Assyrian officers returned and found Sennacherib at Libnah. He was anxious to secure his rear as a powerful enemy Tirhakah was marching against him. He again sent messengers and a letter in which he referred to his victories over the Gods of the nations; and boasts that he will add Jehovah to their number. In the extremity of despair Hezekiah throws himself upon the mercy of his God, whose power he had so recently denied. Isaiah is com-

missioned to reply. Asshur was but the instrument of Jehovah's purpose: He would lead her back to her land. Jerusalem should flourish once more. The message to the king of Asshur was that he should not come to Jerusalem, nor commence the siege, for Jehovah would defend it for David's sake, and for His own sake. That night the host of Sennacherib was almost annihilated. He had reached as far as Pelusium, and was now confronting the army of Tirhakah, eager for battle and a fresh victory. But an angel smote the camp of the Assyrians. The king escaped to his own country, but Asshur did not again attack Egypt, until the victories of Esarhaddon had thoroughly restored the spirit of the Assyrian troops. (probably B. C. 670.).

The narrative of the destruction of the army of Sennacherib is followed in the Book of Kings by two events, which in all probability occurred before this deliverance. The sickness of Hezekiah, I have conjectured, (see note at the end), took place in the fourteenth year of his reign. The embassy of Berodach Baladan king of Babylon must also be placed some years before the destruction of the Assyrian army. Babylon asserted its independence at the time of Sargon's usurpation, though defeated she was not subdued. For twelve years Merodach-Baladan reigned in peace at Babylon. If his revolt was contemporaneous with that of Sargon, his twelfth year would be the eighteenth year of Hezekiah. In that year he was conquered. The story of the embassy depicts him as still king; so that we must date his message to

Hezekiah, between the eighteenth and the fifteenth year of Hezekiah, for we are told that it was after Hezekiah's sickness.

Merodach-Baladan escaped from his prison on the death of Sargon, and raised a revolt in Babylon, which was quelled in Sennacherib's first campaign. It is possible, though less probable, that it was on this occasion that he sought the aid of Hezekiah; viz. in the twenty-third year of that king.

Professor Blunt, (Undesigned Coincidences, No. 3. part 3.), thinks that the sickness of Hezekiah was in the year of Sennacherib's invasion, and immediately previous to it. His reason is, that Isaiah, (xxxviii. 6.), promises deliverance from the hand of the king of Asshur, as though the danger was imminent. But the danger of conquest by Asshur was imminent at almost any time of Hezekiah's reign. Sargon might have attacked Judah at any moment. Each invasion of Phœnicia must have threatened danger.

The defeat of Egypt, at Raphia, the conquest of Arabia, the subjugation of the rebellious Philistine towns, which took place in his seventh, twelfth, and sixteenth years must all have caused him terror. Manasseh was not yet born, who was to succeed; the thought of his kingdom, a prey to intestine dissension, might well make him fear the powerful neighbour who was only waiting his opportunity. The promise of longer life would bring but little comfort, if it were to be dragged out ignominiously as the vassal of Asshur.

NOTE ON THE FOURTEENTH YEAR OF HEZEKIAH.

Hezekiah began to reign, B. C. 726. In 2 *Kings* xviii. 13., and in *Isai.* xxxvi. 1., we read, that in the fourteenth year of Hezekiah, Sennacherib attacked Judah. If we date this fourteenth year from the accession of Hezekiah, we get the year B. C. 712, at which time Sargon, not Sennacherib, was on the throne of Asshur. The inscriptions describe a conquest of Judah by Sennacherib, which agrees with the account of the Book of Kings, but we have no mention of any attack upon Hezekiah by Sargon. (*a*) Professor Rawlinson therefore proposes boldly to alter the date in 2 *Kings*, and instead of fourteenth, to read *twenty-seventh.* His reasons are, that Sennacherib began his reign in B. C. 705, and his conquest of Judah was in his third campaign, which is placed in B. C. 701. (*b*) Dr. Hincks proposed a thorough alteration of the passage in *Kings.* Sargon made an expedition into Palestine, in the tenth year of his reign, which coincides with the fourteenth year of Hezekiah. Dr. Hincks therefore proposed to read in 2 *Kings* xxiii. 13, "And the king of Asshur went up," *i. e.* Sargon. Next he proposed to place the account of Hezekiah's illness, which had been removed from its proper chronological position, in order that the attacks of Asshur might form a continuous narrative. After this he proposed to read, "And Sen-"nacherib, king of Asshur, came up against all the "cities, &c." As Sargon's expedition had little or no

effect upon Judah, he supposed that the writer, or editor of the Book of Kings had confounded the attacks of Sargon and Sennacherib, assigning to the latter the date of the former. Dr. Hincks dates the reign of Sargon from the time of his revolt, *i. e.* in the fourth year of Hezekiah, when Shalmaneser went up to *besiege* Samaria. (*c*) I would take the text as it stands, and suggest the following explanation: Professor Rawlinson in his Manual, dates the reign of Sargon from the year of the *capture* of Samaria, B. C. 721, the sixth year of Hezekiah. Sargon reigned seventeen years, so that he died in the twenty-third year of Hezekiah. Now this campaign against Hezekiah was Sennacherib's third campaign, which took place in his *fifth* year; for the Taylor Cylinder "contains no notice of any events in Sennacherib's "first or second year," (Rawlinson, Anc. Mon. ii. p. 169.), yet it contains an account of two previous campaigns. (Records of the Past, vol. i. p. 34.). The fifth year of Sennacherib will be the twenty-eighth of Hezekiah. How then was it in the fourteenth year? The solution is simple. Let us suppose that the account of Hezekiah's illness is out of its chronological position; for the sacred writers do not bind themselves to narrate all events in chronological order, and the sickness is introduced by the vague date, 'in those days.' The writer seems to have desired to give the Assyrian history all together. He has just related how Asshur carried captive Israel, then he tells how Judah, reduced to the lowest extremity, was at length

delivered by special miracle. The sickness of Hezekiah, accompanied as it was by a special sign, was an occurrence of great notoriety. 'I will add to thy days, 'said Jehovah, fifteen years,' and in immediate sequence follows, 'and I will deliver thee from the hand of Asshur.' What then was more natural, than that the historian, should date by the years of the *renewed life* of Hezekiah. The Book of Kings is not a mere chronicle but has a religious purpose.

As Hezekiah reigned twenty-nine years, the fourteenth year of his renewed life will correspond to the twenty-eighth year of his reign, the very year which the inscriptions point out as the year of Sennacherib's conquest of Judah. The only event which we know to have occurred after this successful attack is the miraculous overthrow of the Assyrian host. This would probably be in the ensuing year.

Thus there is a terrible rebuke in the date. His prayer had been heard, his life spared by a special intervention, more than thirteen years had he enjoyed, and yet in the fourteenth year after such a manifest proof of Jehovah's power, with only one more year of life before him, he could forget the promises of protection, could plunder the temple and degrade the people of Jehovah into mere vassals of the king of Asshur.

There remains but one year more of Hezekiah's reign, the twenty-ninth. In this year then must be placed the second invasion, and the great destruction of Asshur. Professor Rawlinson says, "there is nothing

"in the Assyrian records, to fix, or even to suggest "this date," fixing it at B. C. 699. Hence there is no direct evidence against the defeat being in the twenty-ninth of Hezekiah. (B. C. 697.). For the history is told as if it were continuous; the mission of Tartan is coupled with what precedes by a simple 'and,' as if the events were successive. The Assyrian annals naturally omit all mention of the defeat. I would however suggest, that a trace of it is discovered in the contraction of the narrative of Sennacherib's campaigns in the Taylor Cylinder. The number of lines given to each campaign is, for the first two, 112, (so I calculate 33 lines and a column, which averages 80 lines), for the remaining six; the lines are 90, 23, 37, 22, 42, 154. For the successful campaign against Hezekiah we have 90 lines; then comes a very sudden fall, rising again only after four years. May not this contraction of boasting be due to the contraction of power, which followed the destruction of a large army?

Moreover, although victorious at Altaku, the inscription seems to show that Sennacherib made no way towards the subjugation of Egypt; he protects himself on the flank and rear, by destroying the cities of Philistia and Judæa. What more natural than that the next year should see him prepared for the subjugation of Egypt? why wait two or three years while the enemy recovered from defeat?

THE PROPHESIES.

1. The first prophesy of Micah is the utter destruction of Samaria. I. 6, 7. which took place, (B. C. 721.), at the commencement of the reign of Sargon. The siege had been begun by Shalmaneser in the previous year.

2. The second prophesy is the desolation which will be wrought in Judæa. This is generally referred to the march of Asshur towards Egypt, and more particularly to the time when Sennacherib came up against all the fenced cities of Judah, and took them. (2 *Kings* xviii. 13.). The attack of Asshur upon Judah follows naturally the prediction of the capture of Samaria by Asshur.

(*a*) But there are certain difficulties in the way, *viz.* the phrases 'kings of Israel,' in *v.* 14. 'the glory of Israel,' in *v.* 16. neither of which has found a satisfactory interpretation. So also in *v.* 9. if we refer this to the invasion of Asshur, the verse does not run smoothly. For we must take the affix as objective in "her wounds." Then if 'wound' signify moral corruption, as *Isai.* i. 6. we have the following abrupt sentence. For each of the elements of moral corruption in Samaria is grievous, (or incurable), for this corruption has contaminated Judah, *he* hath reached to the gate of my people, he, *i. e.* the Assyrian.

Or if we explain 'wound' of blows dealt by an enemy upon Samaria, the prophet as before, assigns two reasons for his weeping: first, the wounds of

Samaria are grievous, and then, that the wound had come to Judah, the Assyrian reached to the gate of my people; whereas the attack which laid Samaria low did not touch Judah, nor until many years later, (see note on the fourteenth year of Hezekiah, p. xix.), did Asshur invade Hezekiah. Nor would the word *maccah* be used actively to describe Asshur, even if it had not occurred passively just before.

(*b*) On the other hand, if we take the affix as subjective, then "her wounds," will be blows dealt by Samaria, which came to Judah: he, the enemy, even reached to Jerusalem. In this case we must refer it to the attack of Rezin and Pekah. Then the mention of the kings of Israel is accounted for. We find *Isai.* vii. 1. that Pekah came up to attack Jerusalem. In *v.* 15. we must explain 'glory,' of the host of Israel, as *e. g. Isai.* v. 13. We have no direct evidence that this invasion of Pekah touched the lowlands of Judah, but the enormous number of captives, two hundred thousand, shows that they must have conquered a considerable tract of country. We find the Syrians operating in the south of Judah, for they captured Elath, the port on the Red Sea. 2 *Kings* xvi. 6. We may explain *v.* 14. that by sending presents to the Philistines of Gath, who had possession of Mareshah, they deprived the host of Israel of the advantage which they had hoped to gain from the capture of Achzib.

(*c*) Again, if this be referred to the Assyrian invasion, we can give no account of the introduction of Aphrah, or Ophrah. *v.* 10. Whereas if the invasion

of Pekah is intended, then the captives of Judah might well roll themselves in the dust, on their way to Damascus; (2 *Chron.* xxviii. 5.), or when they reached Samaria. (*ib. v.* 8.). "At Ophrah, famous for victory, roll thyself as a captive in the dust."

(*d*) Again, if this refer to the invasion of Pekah, we have a prophesy dating from the reign of Jotham, which falls in with the heading. It is of course possible that Micah should predict the attack of Sennacherib, as far before as the reign of Jotham, but a prophesy of such particularity would lose much of its meaning unless the fulfilment were speedy. Generally it is dated from the reign of Ahaz, in which case we have no record of Micah's prophesies under Jotham. If this be referred to Pekah, the prophesies fall in proper chronological order. We have also a satisfactory explanation of allusions, which are on the other hypothesis difficult, or unexplained.

(*e*) Other details also are in harmony with the suggestion that the first chapter may with great probability be referred to the reign of Jotham. As in *v.* 6. the destruction of Samaria is spoken of as still future, that prophesy will be earlier than the sixth year of Hezekiah. In *v.* 5. reference is made to the high places of Judah, as a cause of punishment. Now it is expressly said of Hezekiah, that he removed the high places. (2 *Kings* xviii. 4.), so that we must place this prophesy earlier than his reign. Moreover the threat of ruin, would be out of harmony with the religious revival which marked the very beginning of

his reign. Of Jotham, it is said that he did not remove the high places. (2 *Kings* xv. 35.). We read that Ahaz also sacrificed, and burnt incense in the high places. (2 *Kings* xvi. 4.), and the prediction of the fall of Samaria, might have been in his reign.

Thus the first chapter may be referred either to the reign of Jotham, or of Ahaz: but if we interpret the panic predicted at the end of the chapter, to the attack of Rezin, and Pekah, the date is fixed for the latter part of the reign of Jotham.

3. The third prophesy of Micah, (ii. 3.), speaks of an evil from which the family of Jacob should not be able to withdraw their necks; referring no doubt to the custom of placing a yoke on the necks of captives. With this agrees the dirge of the unbeliever, who in direct opposition to the voice of Jehovah's prophets, questions the power of Jehovah to restore His people to their land, when once the enemy shall have divided it. So also the just retribution of such unbelief, 'thou shalt 'have none measuring out his portion when the 'congregation of Jehovah returns, and re-distributes 'the land.'

Verses 12 and 13 speak of the future gathering of Israel, and describe the triumphal march under the leadership of Jehovah.

All this seems to point to the captivity in Babylon, rather than to the temporary captivity of a part of the people under Rezin, and Pekah.

We have no sufficient evidence to assign the date of this prediction with any great probability. The chapter opens with a call to the powerful and the wealthy.

This greed for land would mark a period of prosperity, such as the reign of Jotham, or the flourishing part of Hezekiah's reign, for no one would covet land while Rezin, and Pekah, were devastating the country. We read of Jotham's reign in (2 *Kings* xv. 37.), that "in those days the Lord began to send against Judah," Rezin, and Pekah. We may infer from this, that the latter part of Jotham's reign, was marked by sins which needed instant punishment: such as those of *vv.* 8. 11, Others assign this prophesy to the reign of Ahaz, because of the utter demoralization of the people described in those verses. But in that case we might expect a more striking reference to the foreign idolatries practised in his reign. Verse 3, speaks of Jehovah as still devising the punishment. This would perhaps favour the reign of Jotham, for with the reign of Ahaz, the punishment was falling; Judah was forced into vassalage under Asshur, a step which led finally to the captivity.

4. The fourth prophesy embraces chapters iii. iv. v., which form one continuous prophesy. They predict the destruction of Jerusalem, her future sovereignty and its spiritual character. Except the first two words, chapter iii. 12., is quoted verbatim in *Jeremiah* xxvi. 18. In the beginning of the reign of Jehoiakim, Jeremiah was threatened with death, on account of his prophesy. "Then rose up certain of the elders of the "land, and spake to all the assembly of the people, "saying, Micah the Morasthite prophesied in the days "of Hezekiah, king of Judah: and spake to all the

"people of Judah, saying, Thus saith the Lord of "Hosts, Zion shall be ploughed like a field, and Jeru-"salem shall become heaps, and the mountain of the "house as the high places of a forest. Did Hezekiah "king of Judah, and all Judah, put him at all to "death? did he not fear the Lord, and besought the "Lord, and the Lord repented him of the evil which "he had pronounced against them."

There are some points of difference between the circumstances of the prophesy as we have them in Micah, and as it is quoted in Jeremiah.

In Jeremiah the elders say that it was addressed to "all the people of Judah;" Micah in *v.* 9. addresses "the heads of the house of Jacob, and the judges of "the house of Israel." Also in Micah we have the prophesy prefaced by the words, "therefore because of "you," which are omitted in Jeremiah. In Micah we do not find the introduction "thus said Jehovah "Sabaoth," and we have the plural *în* for *îm*. There is nothing improbable in the supposition that a special prophesy given to the rulers of the land, was followed by a general prophesy, delivered on some public occasion in the reign of Hezekiah. It may be, that in Micah, we have an earlier prediction of the reign of Ahaz. With this hypothesis, many details agree.

(*a*) The state of violence, iii. 2, 3. is considerably worse than in chap. ii. false prophets have the upper hand, so far as to have great power for mischief; nor do they even shrink from open attacks, *v.* 5; and the

prophet attributes to Jehovah the moral courage which strengthened him to denounce sin, as if at the time the prophets of Jehovah were repressed. *v.* 8. The reference to chariots (v. 9.), and to idols (*v.* 11, 12) would have more force, soon after the reign of Jotham who inherited the military power of Uzziah, and under Ahaz, who introduced fresh idolatries.

(*b*) In v. 2, we read "until she who is to bear "hath borne:" taken as it stands, the expression is inexplicable: but if spoken shortly after the prophesy of Isaiah vii. 14, "Lo, the virgin shall conceive and "bear a son," it is intelligible at once, whatever interpretation we put upon the prophesy of the Virgin's son. Isaiah's prophesy was in the reign of Ahaz.

(*c*) In iv. 8, there is an address to the "Ophel of "the daughter of Zion." Now Jotham had built much upon the hill called Ophel in Jerusalem 2 *Chron.* xxvii. 3. And the prophet's words have more force if in sight of these newly constructed fortresses, he proclaims that the sovereignty of the future kingdom will come to Bethlehem or Migdal eder, a mere watch-tower; no stone fortification will avail to save Judah from the power of Babylon; Bethlehem is the true defence of the people of Jehovah. Moreover, if this prophesy was delivered under Ahaz, there is a peculiar fitness in foretelling the world-wide rule of Zion, at the very moment when she was for the first time formally subjected to Asshur.

(*d*) When speaking of Asshur in v. 4, 5., nothing is said of devastation, such as was inflicted by Senna-

cherib, but only 'though Asshur may come into our 'land, and though he may tread upon our border;' a not unnatural expression, if referring to the peaceful enrolment of Judah among the vassals of Assyria: but quite inadequate to express the ruin wrought in later invasions, as that of Hezekiah's reign.

(*e*) Again, the words in iv. 14., "he placed a mound or fort against us," prevent our referring this prophesy to the attack of Sennacherib in Hezekiah's reign; for it is expressly said of Sennacherib that "he shall not "cast a bank against it."

It is therefore not improbable that we have here an earlier utterance of a prophesy delivered again under Hezekiah.

This prophesy offers three striking points of connection with the prophesies of Isaiah. First, Micah iv. 1—4., agrees almost verbatim with Isai. ii. 2—4. Secondly, the prophesy of Captivity to Babylon (Micah iv. 10.), in connection with Isaiah's threat of punishment, when Hezekiah had showed his treasures to the ambassadors of Merodach-Baladan (*Isai.* xxxix. 6.). Thirdly, the phrase 'she who is to bear' refers, I think indubitably, to *Isai.* vii. 14., "Behold the virgin shall "conceive and bear a son."

As regards the prophesy of Micah iv. 1—4., we have no sufficient grounds for deciding whether one prophet borrowed from another, or both from a third older prophet. Nor need we trouble ourselves to do so.

The reference to Babylon does not help us in fixing the date of the prophesy. The prophesy to Hezekiah

is generally taken as the earliest mention of captivity to Babylon, but we have only probable reasons for ascertaining the time of Merodach's embassy (see p. xvii), nor can we assume that Micah's was the later prophesy, especially as the reference to Messiah's birth would in all probability follow soon after the utterance of the prophesy which explains it.

5. The fifth prophesy (vi. 14—16.), is an indefinite announcement of punishment for sin. The virtues enforced by the vivid story of Balaam and Balak are justice, kindness, and humility. The sins denounced are formality in religion, immoralities of trade, such as false weights and measures, in which all acquiesce, except the wise man who will see in the coming judgment the due reward of commercial frauds. This state of things would seem to point to a time of continued prosperity, such as the reign of Hezekiah. The reference in *v.* 16, to the statutes of Omri, and the work of the house of Ahab still being maintained, is thought to mark out the reign of Ahaz, of whom it is said expressly (2 *Kings* xvi. 3.), that he walked in the ways of the kings of Israel. The worship of Baal is generally supposed to be intended, but I have shown in the notes on the passage, that the context suggests a different kind of sin, viz. plunder and oppression under the forms of law.

Besides, the sins denounced are far less violent than in chap. ii. The passage is more suited to a revival of the old sin of oppression, not now by the strong hand and open violence, but by injustice in

trade and law. This also explains *v.* 13, "I am weary "of smiting thee, of destroying because of thy sins:" the terrible punishments of the reign of Ahaz had wrought no real or lasting reform.

6. The sixth prediction (chap. vii.), foretells the desolation of the land and the return of Israel. It might be regarded as a continuation of the previous prophesy, thus making chaps. vi., vii., form one prediction. The prophet denounces the sins of Hezekiah's time, and sees that things will become worse. In vii. 1—6, he describes a state of society verging upon dissolution: his hope is in Jehovah, in spite of their fall Israel will certainly rise again, and from the darkness of Assyrian captivity issue forth into a spiritual glory (7, 8.). The people of Jehovah will come forth from captivity and triumph over the power of evil: men shall flock to the Holy Land from all quarters: but first the land must lie desolate. (9—13).

The glories of the march from Egypt will be renewed; as of old, the nations will humble themselves before the God of Israel. He is a God like no other; merciful, and gracious: He will forgive His people and fulfil the promises made to the patriarchs, though they had been forfeited again and again by the sins of Israel.

I am inclined then to place

Chapters I. II., in the reign of Jotham.

Chapters III. IV. V., in the Reign of Ahaz.

Chapters VI. VII., in the Reign of Hezekiah.

but as is clear from the investigation, we have not at

our disposal sufficient data for assigning the date with anything like certainty. Still it is well to try what can be done with a fair amount of probability. It is quite possible that the prophet "collected into one "comprehensive picture all the detached visions which "had been granted him in manifold repetition;" but we can hardly say that he did so "omitting all which "was accidental, local and temporary," for he does not speak generally of sin and punishment, but of particular sins, places, and punishments, all of which have some local and temporary colouring, which possibly might afford some clue to the time when they were first spoken.

MICAH.

CHAPTER I.

1. THE word of Jehovah which was to Micah the Morashtite in the days of Jotham, Ahaz, Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2. Hear ye, O peoples, all of you; hearken, O earth

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1. *Morashtite*, an inhabitant of Moresheth. Eusebius and Jerome assert that the place referred to was called Morashti, and was near Eleutheropolis. Modern investigation has been unable to identify the village. If Beitjibrim be Eleutheropolis, the ruins of Mareshah lie a mile or so to the south.

In *v* 14. I have given reasons for supposing that recent historical events lead Micah to call Mareshah by the cognate name Moresheth, *i. e.* possession.

Samaria seems to have entered the field of vision, not so much on its own account, as because it was the source of contamination to Judah. After three verses, 5—8, Samaria is dismissed: but the sin of Ahab is referred to in ch. ii. 1.; vi. 16.

2. *Hear ye.....all of them.* The message of Micah begins with the same words and the same idiom as closed the message of Micaiah son of Imlah. (See 1 *Kings* xxii. 28.) The phrase is not so peculiar as to justify the assertion, that the writer of the book of Kings mistook the one prophet for the other. (Bleek's Introduction.) Indeed it would be difficult to understand any

and her fulness; that the Lord Jehovah may become a witness among you, the Lord from the temple of His holiness.

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one making such a blunder, for the prophecy of Micah could not be tacked on to the speech of Micaiah, nor should we infer from the close of his speech that the editor intended to say, this Micaiah is the author of the prophecy, beginning, Hear ye, &c. There is no reason for supposing the name uncommon, it occurs in Scripture of five people, and the similar name Micha of four.

Still this commencement was probably intended to refer to the close of Micaiah's speech. The prophet regards the house of Omri as beginning a new era of wickedness, ch. vi. 16. He would bid those who follow Ahab's sin take warning by Ahab's fall: neglect of the prophet lead to speedy ruin.

Among.—Rather than as A. V. 'against;' explaining thus. The Universe is summoned to hear the witness which Jehovah will bear, as also, *Is.* i. 2.

By shaking the earth *vv.* 3, 4. he will witness that the captivity of his people is not because Jehovah has succumbed to the gods of Asshur.

By pointing out their sin, *v.* 5. he will witness that Jehovah has not left his people, but that they have deserted him. By foretelling their destruction, *v.* 6. he will witness, that the event is guided by Jehovah, and not merely due to the ambition of Asshur. (See *Is.* x. 5. xxxvii. 26.)

Dr. Pusey translates "against" explaining "God's judg-"ments on one imply a judgment on all: each sinful nation "may read its own doom in the sentence on each other nation." True, but the prophet is here concerned in the first instance with Israel, and his aim does not appear to be to warn the surrounding nations.

Verses 5—7. comprise the testimony of Jehovah. The prophet resumes in his own person in *v.* 8. It is not the custom of scripture always to notice a change in the speaker, as for instance, *Is.* lxiii. 1. *sq.* the reader is credited with intelligence.

3. For lo! Jehovah is coming forth from His place
and will come down and tread upon the high places
of the earth;
4. And the mountains shall be melted beneath Him
and the valleys split asunder; as wax before fire,
as water poured upon a slope.
5. Because of the transgression of Jacob will all
this be, and because of the sins of the house of Israel.
"Who is *answerable for* the transgression of Jacob,
"is not Samaria? and who for the high places of
"Judah, is not Jerusalem?
6. "And I will make Samaria the heap of a field,
"cuttings for a vineyard; and I will pour out to the
"valley her stones, and her foundations will I lay
"bare,

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5. There is here an ellipse, as again in chap. vii. 12.

We may supply from the context such a verb as seems best, as who wrought, who is guilty of.

The two royal cities are named as the cause of national sin.

Similarly, the writer of the book of Kings appears to have aimed at showing, how the personal character of the monarch influenced the religion of his people.

6. Samaria shall become a mere heap of stones and rubbish such as is picked off a field: her wood-work shall be broken as small as vine-slips. Others explain, instead of a city, there shall be a vineyard on the site of Samaria: but a vineyard conveys the idea of the peaceful pursuit of husbandry not of ruin and desolation.

The valley.—Samaria was built on a hill, 1 *Kings* xvi. 24. *Is.* xxviii. 1.

7. "And all her images shall be beaten to pieces "and all her hires shall be burned with the fire, and "her idols will I lay desolate; for by a harlot's hire "she gathered, and unto a harlot's hire shall they "return."

8. Therefore will I mourn and cry, go stripped and naked; I will make a mourning like the jackals, and a wailing like the young of an ostrich.

9. For grievous is each of her wounds: for it hath come to Judah, he hath reached to the gate of my people, up to Jerusalem.

10. In Gath tell it not, do not weep weep, in the house at Aphrah roll thyself in dust.

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7. Explaining harlotry in its spiritual sense, the harlot's hire or gifts would mean, wealth obtained by idolatry. By her unlawful intercourse with idolatrous Phoenicia, Samaria had gained wealth. A close alliance with the great commercial country was sure to bring profit. But her riches would again become the reward of idolatry; for so would they be regarded by the Assyrian who would carry them off thanking his idol god for so rich a gift. Not literally, they, Israel, shall be reduced to earn a livelihood by harlotry.

9. *It.*—i. e. a wound, not here signifying moral corruption as in *Is.* i. 6. but a blow dealt by the enemy who is mentioned in the next clause: i. e. grievous is each blow inflicted upon Samaria, for the blow of the Assyrian has reached to Judah.

10. The prophet describes the effect of the march of the Assyrian upon the towns which lay upon the route. He plays upon the names in a way which can seldom be reproduced in English, e. g.

Aphrah and *Aphar* dust: Zaanan and *Shaanan* luxurious or *yatza* to go out. Lachish and *rechesh* a horse. Achzib and *chazab* a lie.

Or there is an allusion in the name to the following predictions, as *shaphir* beautiful, contrasts with naked shame.

11. Pass over, O inhabitress of Shaphir in naked-

Maroth bitterness, expressive of disappointment and dismay: Moresheth Mareshah both are connected with *yoresh* a possessor.

Tell it not.—cf. 2 *Sam.* i. 20. where David's dirge over Saul contains the same words. Possibly the prophet would hint, that the condition of Israel is as desperate as when Saul was slain at Gilboa, especially as the same enemy the Philistine was triumphant. (see *v.* 14.)

Weep.—The Hebrew idiom gives emphasis by placing the infinitive of the verb before the finite tense: in *A. V.* 'weep ye not at all,' but I would suggest that the emphasis is more forcible in the repeating of the verb.

Reland conjectured from the LXX that we have here a play on the name Accho, and that we should read, 'in Accho do not weep.'

In *Judges* i. 31. Accho is named as one of the towns not conquered by Israel. It was always regarded as a city of Phoenicia. If we follow this reading the sense is, tell it not to the Philistines nor weep among the Phoenicians. But since all the other places named are in the south of Judah, (except Ophrah), the reference to Phoenicia seems out of place. (see also the Hebrew notes.)

Aphrah is generally supposed to be a slight alteration of Ophrah. There were two places of that name, one in Benjamin, *Josh.* xviii. 23. placed by Jerome five miles east of Bethel: the other called Ophrah of the Abiezrites, the native place of Gideon and the scene of his exploits against the Baal. *Judges* vi. 11. 24. In favour of the former is its position in the kingdom of Judah where all the other places are situated. In favour of the latter is the fact that here was placed by Gideon the ephod (*Judges* viii. 27.) which was made out of the spoil of the Midianites after the victory over Zebah and Salmunnah. May we suppose that a revival had taken place of the old idolatry connected with this ephod? I have suggested chap. vi. that Hezekiah was roused to destroy the Brazen Serpent for this reason. It is noticeable that the connection of Israel with Midian is brought forward by Micah, chap. vi. and referred to by Isaiah. (ix. 3).

11. *Pass over*, i. e. into captivity over the Jordan.

ness and shame; the inhabitress of Zaanan did not go forth, the mourning of a neighbour's house will take his dwelling place from each one of you.

12. For the inhabitress of Maroth anxiously looked

Shaphir is placed by Jerome in the mountain district between Eleutheropolis and Ascalon.

Zaanan probably an intentional alteration of Zenan, a town of the Shphelah or lowland of Judaea. Josh. xv. 37.

The play on *Shaanan* would hint, that not even so imminent a danger could arouse the luxurious inhabitant of Zenan.

Others as *A. V.* connect the word with *Tzon* a flock and paraphrase country of flocks, or with *yatsa*, to go out, as Pusey, 'It which formerly went forth in pastoral gladness, 'shall now shrink into itself from fear.' But the resemblance to Shaanan is more striking.

A Neighbour's House See the Hebrew notes. If this translation be adopted the tense is ; selfish Zenan would not go forth to help its neighbours, so that the enemy have carried mourning into their houses, and from this vantage ground will proceed to deprive each luxurious inhabitant of Zenan of his own home.

The A.V. gives the right sense, came not forth in the mourning of Bethezel, but this connection leaves the end of the verse difficult to explain. Besides no such place is known as Bethezel.

His dwelling place. So I translate the word which occurs only here, others translate, support, refuge, explaining, Bethezel is captured and can no more supply help or refuge. But the root signifies to stand, hence standing place or dwelling.

12. Maroth is not mentioned elsewhere. Perhaps no fresh town is referred to: "bitterness" being used in contrast with Zaanan: no longer dwelling in luxury but in bitterness Zenan looked for help to Jerusalem but evil had come there. We may also translate 'was pained for the good (she had lost) for evil 'had come down.'

for good, but there came down evil from Jehovah, to the gate of Jerusalem.

13. Yoke the chariot to the steed, O inhabitress of Lachish; that was the beginning of sin to the daughter of Zion; for through thee were found the transgressions of Israel.

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13. Aben Ezra followed by Rosenmüller places Lachish near the ten tribes and explains that consequently Lachish was first contaminated by Israel and then infected Judah with idolatry. But Lachish is not near the borders of Ephraim. *Joshua* xv. 39. places it in the Shphelah : Jerome, nine Roman miles south of Eleutheropolis.

I would suggest the following explanation, as we have nothing which throws light upon the usual translation, 'Lachish 'was the beginning of sin to Israel.'

The law of Moses forbad the king to multiply horses.

Notwithstanding Solomon collected 1400 chariots and 12000 horsemen. (1 *Kings* x. 26.) The horses came, partly from Egypt, *v.* 28. and Lachish a large and important town on the road from Egypt would naturally have to do with this traffic : probably, as the strongest fortress in these parts it would be a depôt for chariots and horses. (1 *Kings* l. c.). Now the word רֶכֶשׁ steed, has occurred hitherto only in connection with Solomon. (1 *Kings* v. 2.). May we not refer הִיא to רֶכֶשׁ and translate "that was the beginning of sin to the daughter of Zion," ? Solomon neglected the law of Moses and set up for an Eastern despot; the desire for horses, the traffic with Egypt, leading to marriage with Pharaoh's daughter, that was the beginning of sin.

Then the address to Lachish is resumed, "for in thee or by "means of thee were found the transgressions of Israel." *i. e.* Lachish through her connection with Egypt was the door by which transgressions, idolatries entered Israel, now let her use her horses for flight. The calves of Dan and Bethel which formed the special transgression of the ten tribes were brought from Egypt. Cf. *Is.* ii. 7. "his land has been full "of horses, and there is no end to his chariots." Uzziah had greatly developed the military power of Judah.

14. Therefore though thou mayest give presents to the possession of Gath, the houses of Achzib *will prove* a deceitful torrent to the kings of Israel.

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14. *The possession of Gath.* So I translate Moresheth Gath which is generally taken to be a proper name, but as no such place can be discovered, it is more probably an intentional alteration of Mareshah, which is called a possession of Gath as having recently been captured by the Philistines.

Gath was captured by Uzziah who broke down its wall; but in the time of Ahaz the Philistines humbled Judah and captured many towns. (2 *Chron.* xxviii. 18.). We may therefore safely infer that Gath recovered her independence and it is not improbable that she should capture the important position of Mareshah. This explanation at least gives more point to the commencement, 'tell it not in Gath,' and saves us from falling back on what is after all only a weaker conjecture, viz. that there was a town called Moresheth Gath; the fact being that we can find only the ruins of Mareshah in the place where Jerome places Morashti as he calls the native place of Micah.

If we adopt the above translation, the prophet bids the inhabitants of Lachish to send presents to the Philistines who held the strong post of Mareshah, no longer a fortress of Judah, but a possession of Gath: it might be either to buy permission to pass through, or to secure the pass against the advance of the enemy or perhaps to purchase by tribute immunity from attack from this post of vantage.

Dr. Pusey translates, give bridal presents to, explaining that Moresheth was to be parted with to the enemy: but to give a daughter to a husband could hardly supply the metaphor for surrendering a town to the enemy. Nor can we translate as Maurer 'give a bill of divorce to,' for though we have the phrase 'bill of divorce' yet when standing alone שלוחים means, presents as 1 *Kings* ix. 16. *Exod.* xviii. 2. In both places the sense is 'bridal presents' and here would aptly express presents which formed part of the terms of an alliance.

Achzib is named *Joshua* xv. 44 in connection with Mareshah which supports the above explanation.

15. Again will I bring to thee the possessor, O inhabitress of Mareshah; unto Adullam will come *one who will possess* the glory of Israel.

16. Make thee bald and shorn for the children of

Israel—We should have expected Judah, but after the fall of Samaria when this would take place Judah alone would represent Israel. Such is the usual explanation; but see the preface (No. 3.).

15. *Mareshah* is placed by Jerome, two miles South of Eleutheropolis and so in Philistia. It was probably a post of great strategic importance, on the road from Egypt to Jerusalem, and as such it was fortified by Rehoboam. (2 *Chron.* xi. 8.). It is suggested that it commanded a pass, from the fact that when the host of Zerah the Cushite invaded Judah, it was at Mareshah that he was met and defeated by Asa. (2 *Chron.* xiv. 9.).

If this refer to the Assyrian invasion the prophet says, Mareshah has already had for its possessor Judah and Philistia: it shall have yet a third, the king of Asshur.

Adullam was in the lowland of Judah. *Joshua* xv. 35. and was fortified by Rehoboam. 2 *Chron.* xi. 7.

After Kimchi and Aben Ezra, I have taken *the glory of Israel* as the object of a verb supplied from the preceding clause.

We might translate 'the glory of Israel shall come to Adullam,' as *A. V.* in margin, *i. e.* as of old David fled to Adullam as a refuge, so now shall the royal house, or the people be compelled to flee thither. The text of *A. V.* is 'he shall come to Adullam the glory of Israel,' but we know of no reason for giving Adullam so high a title. Dr. Pusey's explanation is 'he who shall dispossess Mareshah shall come quite to Adullam where as in a place of safety the glory of Israel, all in which she gloried should be laid up.' But this requires us to supply what is not naturally furnished by the context: and in the same note he explains it as above of David.

16. *Make thee bald.*—This practice was forbidden, *Lev.* xxi. 5.; *Deut.* xiv. 1. As in opposition to the law they

thy delights, enlarge thy baldness as the eagle, for they have gone into captivity away from thee.

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had adopted this idolatrous practice from the nations around, they should have good cause for employing the sign of mourning. cf. *Amos* viii. 10.

If this prophesy is referred to the invasion of Sennacherib, the order in which the towns are mentioned will at first sight seem strange. For the order Lachish, Mareshah, Adullam, is the order in which they would be reached by one marching from Egypt.

Taking (with Jerome) Eleutheropolis, *Beitjibrin*, as centre; then Lachish is distant seven miles (eleven miles W.S.W. if *Um lâkis* be Lachish), and Mareshah is in the second mile, W.S.W. Adullam five or six miles to the North. Sennacherib attacked Hezekiah on his return from the victory of Altaku and the capture of Ekron, so that the first stronghold of Judah which would come in his way would be Lachish, and he would attack Mareshah, and then Adullam, in his march homeward *from Egypt*. (Records of the Past, vol. 1.). If so, where is the site of Zenan, and of Shaphir? Do they follow the order indicated by the three larger cities?

Zenan is placed by modern travellers at two and a half miles south east of Mareshah. In Joshua xv. 37, it is grouped with Lachish, whereas Mareshah was in another group, so that there is no improbability in supposing the order of attack to have been Zenan, Lachish, Mareshah.

Shaphir is placed by Robinson (B. R. ii. 34.) at es Sawâfir, twelve miles West of Beitjibrin, to the right of the coast-road from Gaza. If this be a true identification, it presents a difficulty to the acceptance of the above view. But it is irreconcileable with the statement of Jerome, who places Shaphir "in the mountain district between Eleutheropolis and Ascalon." As Eleutheropolis is on the slope of the mountain, it is difficult to see how any place between it and Ascalon, could yet be in the mountain district. It is conjectured that some lowland villages were reckoned with the mountain district. Perhaps to one writing at Bethlehem, a village a little south of Eleutheropolis, might be described roughly as lying between Eleutheropolis and Ascalon, the latter place being

CHAPTER II.

1. Ho such as devise mischief and contrive evil upon their beds, who in the morning light will work it because it is in the power of their hand,

2. Such as covet fields and plunder them, houses also and spoil them; such as oppress a man and his house, even a man and his possession.

3. Therefore thus said Jehovah 'Behold I am 'devising against this family an evil, whence ye shall

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mentioned to prevent the reader from placing Shaphir too far south. (See Smith's Dictionary of the Bible).

If this prophecy refer to the attack of Rezin and Pekah (see preface), we may suppose that after capturing Elath, the army came round the west side of Judah, in which case, Shaphir in the mountain district, and Zenan to the east of Mareshah, would naturally be met with before Lachish.

Hengstenberg having decided that the event referred to is the attack of Sennacherib, says, "the five places mentioned "after Jerusalem (*v.* 12.), are to the south of it. That the five places mentioned before Jerusalem, are to the north of it, and that hence the judgment advances from the north in *geographical order*, as in *Is.* x. 28., is evident from the fact that Bethleaphrah, which is identical with Ophrah, is situated in Benjamin." This view is quite untenable; in opposition to ancient authority, and modern discovery.

CHAPTER II.

2. This chapter also commences like chapter i. with a reference to the sin of Ahab. The judicial murder of Naboth, and the plunder of his vineyard, would be imitated by many.

3. *said.* The past tense, so frequently mistranslated, saith, which would signify either, is saying, or, continually says. Thus said Jehovah at the time when he revealed to me what I am now announcing.

family so *Amos* iii. 1. The children of Israel are called, the family which Jehovah brought up from Egypt.

'not withdraw your necks, nor shall ye walk erect,
'for it will be a time of evil.

4. 'In that day shall one lift up over you a dirge,

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necks. Metaphor from a yoke placed on the neck of oxen. *Is.* ix. 3.

4. *In that day:* i. e. in the day when captivity is imminent, the yoke is upon the neck, but Israel is not yet led away.

One shall lift up. — This and the following verb are impersonal.

A dirge.—For reasons given in the Hebrew notes, I prefer to take *mashal* in a serious sense, and regard it as the expression of the weeping which follows. The word is used to express "any kind of speech which is forcible, and calculated deeply "to impress the hearer, and bring conviction to his mind, no "matter whether it consists of a similitude, or parable, or of "a pithy and sententious saying, or whether it constitutes a "lengthened discourse, in which oratorical talent is displayed." (Chance and Bernard on *Job* xxvii. 1.). The same word is applied to the solemn protestations of *Job*, chap. xxvii—xxxi., to the prophecies of Balaam, *Numbers* xxiii. xxiv., to such psalms as *Ps.* xlix., to the moral maxims of the book of Proverbs, *Prov.* i. 6., to proverbs in the modern sense, as 1 *Sam.* x. 12. "Is Saul also among the prophets," or *Ezek.* xviii. 2., "The fathers have eaten sour grapes, and the children's teeth are set on edge." From which use came the sense of 'a by-word,' as *Ps.* xliv. 15. In *Isaiah* xiv. 4., *Hab.* ii. 6. the tone of the speaker is certainly triumphant, but we cannot go so far as to give this word the sense of "a derisive song," in spite of *Ps.* lxix. 12. To give that meaning here causes a very forced interpretation of the verse, "In that day will the Chaldæan lift up a song of triumph and derision;" in fiendish mockery he will repeat the words with which Israel bemoans himself. "The dirge which Israel should use of themselves in sorrow, the enemy shall take up in derision." *Pusey.* This is quite incompatible with the very emphatic phrase, 'lament with a doleful lamentation,' which is too strong to be used ironically, and does not suggest the idea of mockery. Also the prophets denunciation follows

'and weep with wailing woe; he hath said, "We
'"are destroyed: should He change the portion of
'"my people, how can He withdraw *my neck* for me,
'"so as to restore our fields which He is about to
'"divide?"

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less naturally upon words of mockery, than upon the real utterance of an irreligious despair.

He hath said, i. e. the singer of the dirge whose burden is as follows: "We are utterly destroyed, if Jehovah should "change the portion of my people by planting them in a "land of captivity, how can He deliver them as His prophets "say He will, how can He withdraw for me my neck from "the yoke of Asshur, so that we should at any time hereafter "return to our homes, and our fields, which Jehovah is now "about to portion out to the enemy." Such will be the despairing cry of the rich unbeliever when he sees Jerusalem compassed with the armies of Asshur. Then follows the punishment of such unbelief, *v.* 5, He who does not believe that Jehovah can restore from captivity, none of his children shall be restored: none of his seed shall be among the congregation of Jehovah which shall return and measure out with the rope each man's portion of the land of their fathers. Such appears to me the meaning of this difficult passage. This explanation violates no rules of grammar, and suits the context. Other translations are discussed in the Hebrew notes.

The portion, i. e., the land assigned to my people, as often in *Deut.*, as in 2 *Kings* ix. 10., the portion of Jezreel. Jehovah would change the portion of the people, by giving them a new portion in the land of captivity. It is better to take Jehovah as the subject of these verbs, as more agreeable with *v.* 5., which denounces punishment on those who put no faith in Jehovah. The verbs might be taken impersonally, one will change, *i. e.* my portion will be changed.

Withdraw.—This verb occurs in *v.* 3., followed by the object 'your necks,' and so it would seem natural to supply that object here.

Restore.—The word occurs only *Is.* xlix. 5., and is nowhere a substantive, so we must reject 'to a rebel, or backslider.'

5. 'Therefore thou shalt not have one casting a 'rope in a lot, amid the congregation of Jehovah.

6. 'If they keep prophesying "do not prophesy," '*my prophets* shall not prophecy for such, not a 'single indignity shall be averted.

7. 'Is it said, O house of Jacob, "Is Jehovah '"quick-tempered, are these His works?" Will not

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6. It is not easy to say who is the speaker, Jehovah or the prophet. I prefer to place the whole passage to the end of *v.* 12., in the mouth of Jehovah as, 'my word,' *v.* 7, 'my people,' *v.* 8., refer more naturally to Jehovah: as *v.* 12., certainly does. Then *v.* 13. is the prophet's description of the vision which is presented to the inward eye. Thus the introduction 'thus said Jehovah,' serves from *v.* 3. to *v.* 12.

Do not prophesy say the false prophets to the prophets of Jehovah, and for this prohibition they claim a divine authority. If they persist in this refusal to hear correction, their punishment will be that Jehovah's prophets shall not prophesy to such scorners: consequently no part of that shame will be averted which would have been wholly dispelled by repentance and obedience to prophesy. This is more natural than with Dr. Pusey to sever words so closely connected as those of this clause. "Do not prophesy, (says Amaziah); they shall prophesy, "(replies Jehovah) they shall not prophesy to these (but to "others who will receive their words)."

Rashi translates thus 'Do not prophesy am I saying to you 'the prophets who prophesy continually,' a construction which is adopted by the A. V., 'say they to them that prophesy' taking the sense from Kimchi whom our translators usually follow.

The second clause Rashi explains 'lest shame befall you 'from them as it is said in Proverbs (ix. 8.), do not rebuke a 'scorner.' To the same effect Aben Ezra and Kimchi, followed by A. V. (see Hebrew notes).

7. *Short tempered*—as *Prov.* xiv. 29.; *Job* xxi. 4. When threatened with punishment by the justice of Jehovah, they

'My words do good with the upright man, as he
'walks?

8. 'Whereas long ago my people kept setting *them*
'up for an enemy, ye keep stripping off garment
'and ornament alike, from such as are passing by in
'confidence *like* men returning from battle.

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take refuge in this attribute of mercy. What, is Jehovah short tempered? is He not long suffering, of great kindness, far from inflicting such punishments as you prophesy? We may have disobeyed His words, but can a God of mercy punish?

Jehovah asks whether such is the language used by the house of Israel. The fact is indisputable. Thus the words of Jehovah have been made an excuse for indulging in sin, whereas His words do good with the man who is upright in his walk through life: the goodness of God leads such a man to repentance, not to continue in sin. *Rom.* ii. 4.

We must not, however, limit 'my words' to those which tell of the mercy of God. What we call, the ten commandments, are never so called in O. T. Scripture. They are God's words, and from the sins which follow there may be reference to them here.

For the translation 'O thou that art named,' (see Hebrew notes).

8. It is difficult to say what we should supply after the transitive verb '*were setting up*,' either, me Jehovah, or my words, or the upright man. So rapacious were these plunderers that not content with stripping off the ornaments, they took also the garment, of which not even a lawful creditor was permitted to deprive a man. *Exod.* xxii. 25.

Returning from battle.—i. e. persons walking home as confidently as men returning from victory; or persons as destitute as those who have been through a long campaign; there is no evidence for the sense 'averse from war.'

Would not my words do good—but ye keep treating them as a foe: with the upright man—but ye keep plundering.

9. 'The wives of my people ye drive out, each
'from the house of her delights; from off her children
'ye take the glory which I gave them for ever.

10. 'Arise and go for this is not the rest, because
'of uncleanness, which will destroy, aye with a violent
'destruction.

11. 'O that there were a man walking spiritually,
'whereas *if one* has lied *saying* "I will prophecy
'"to thee for the wine and the strong drink," then
'"will he be prophesying to this people.

12. 'I will gather gather, O Jacob, all of thee, I
'will collect collect the remnant of Israel, I will surely

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9. *cf. Ps.* viii. 6., the moral and spiritual glory which God has given man is taken from those who sold to idolaters become the slaves of vice and immorality.

10. *Cf. Is.* xxviii. 12. 'He who said to them, this or such is the rest.' So here, I have given you this as your land of rest, but not such is the rest, not in spoiling oppression, does the rest consist. See *Deut.* xii. 9., ye have not yet come to the rest, and *Ps.* cxv. 11.

I prefer this reference to the promised land of rest, rather than to make it an expansion of, arise and go, for this is not to be your place of rest because of, &c.

11. *O that,* is more forcible, and more in accordance with usage than, *if.* The A. V. "walking in the spirit and falsehood," disregards the accentuation: nor would the Hebrew express in that way, *i. e.* hendiadys, walking in a spirit of falsehood.

Wine.—Either in return for a gift of wine; or about wine i. e. the prophets of Jehovah threaten a deficient vintage, I can give prophecies to the contrary. Such a prophet Israel will accept.

12. *Surely:* or altogether *i. e.* in one fold.

'place him like sheep of Bozrah, like a flock in the 'midst of its pasture; the cities shall resound with men.'

13. The pioneer hath gone up before them, they have made a breach and passed through; the gate—and they have entered it, and their king hath passed through before them, and Jehovah at their head.

CHAPTER III.

1. AND I said, hear now O heads of Jacob and

Bozrah.—A city either of Moab (*Jer.* xlviii. 24.), whose king, Mesha, was a great sheep-master in Ahab's time. 2 *Kings* iii. 4., or in Edom. (*Is.* xxxiv. 6.). The Targum, and Vulgate translate it 'sheepfold' and so Gesenius.

The return of Israel is prophesied under the metaphor of a flock. The breaker will be the shepherd who precedes and breaks down all thorny hedges and bushes which might hinder the advance or hurt the flock. There is a strong disjunctive accent separating, 'they have passed on,' from 'the gate,' so that we cannot translate as A. V. "they have "passed through the gate." After passing through the pasture land, the flock arrives at Jerusalem. The language is that of one who describes the journey as the vision is unfolded to him. When he sees the flock reach the gate, he exclaims, the gate! the flock pass through and he continues, "And they have gone into it."

A Rabbinic tradition explains the Breaker to be Elijah, and 'their king' to be 'the Branch the son of David:' Kimchi.

CHAPTER III.

1. *The judgment;* either, is it not your duty to know the right verdict in each case which comes before you, as *Lev.* xix. 15., and often: or (as Kimchi) the allusion may be to

judges of the house of Israel, is it not for you to know the judgment?

2. Haters of good and lovers of evil, tearing their skin from off them, even their flesh from off their bones!

3. Even those who have eaten the flesh of my people, and stripped their skin off from them, and broken their bones and distributed like that which is in the pot, even like flesh *which is* in a cauldron.

4. Then shall they cry unto Jehovah, but He will not answer them: and He will hide His face from them in that time, because they have made evil their doings.

5. Thus said Jehovah, concerning the prophets who are leading astray my people: who bite with their

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the statute (*Exod.* xxii. 25.), which is referred to in ii. 8. forbidding the creditor to detain the garment of the debtor after sunset.

3. *Even those who*—or, and that which they have eaten is the flesh of my people, *i. e.* violence is the very food of their lives.

4. *Because*—or according as; 'implying a proportion between the sin and the punishment.'—*Pusey.*

5. Insidious as the serpent they give good words with their mouth, while they are secretly inflicting an injury: against those who refuse to satisfy their greed they prepare war openly: not necessarily, sanctify war: i. e. proclaim war in the name of God, for the verb is often used of simple preparation. cf. *Joel* iv. 9.

Some would explain "so long as they have anything to "eat they will speak smoothly," but the word never signifies to eat, only to bite, generally of a serpent.

teeth when they have proclaimed peace: and will prepare war against any who may not put *something* into their mouth.

6. Therefore shall they have night without a vision, and it shall be dark upon them so that they cannot divine, and the sun shall set upon the prophets, and dark shall the day be upon them.

7. And the seers shall be ashamed, and the diviners shall blush, and they shall all of them cover over the lip, because there is not an answer of God.

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6. *Night*—is clearly the night of anguish and trouble; not the actual night, as in *Is.* xxix. 7.: some translate, 'because 'of your pretended vision:' but it is better to take the *Mêm* privative.

The sun shall set.—So *Gen.* xv. 12., *lit.* shall come. We have here another instance of the difference between the Hebrew and English thought.

We make ourselves the centre of space, and when the sun leaves us, we say it *goes.* When the sun dawns on us again, it *comes.* We should say, where am I going? but Reuben says, where am I coming? *Gen.* xxxvii. 30., for we think of the place from which we depart: Reuben, of those he is approaching. If we go from *A* to *B*, our eye mentally passes over the distance from *A* to *B:* we start from ourselves: but the Hebrew eye mentally passes from *B* to *A*, not making self the starting point.

We find this usage also in Greek. "πρός is used to express the relative situation of objects, or places, which we express by towards (retaining ourselves at the point of observation), whereas the Greeks took the object as the point from which the relation was estimated, νῆσοι πρὸς Ἠλιδος, islands looking (as it were) from Elis, *i. e.* towards Elis. *Od.* xxi. 347." Liddell and Scott's Lexicon.

7. The leper was to *cover his lip, Lev.* xiii. 45. In *Ezek.* xxiv. 17. the prophet is to repress all signs of mourning,

8. Whereas indeed I am full of power, in communion with the spirit of Jehovah: and with judgment and might, so as to tell to Jacob his transgression, and to Israel his sin.

9. Hear now this, O heads of the house of Jacob, and judges of the house of Israel, who are loathing judgment, and make crooked all that is upright.

10. Each one who is building Zion with bloodshed, and Jerusalem with iniquity;

11. Her heads judge for a bribe, and her priests teach for a price, and her prophets divine for silver, and yet upon Jehovah will they stay themselves, saying, "Is not Jehovah in our midst, evil will not "come upon us."

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amongst other things, he is not to cover his lip. Maurer would explain by a reference to this custom. "My prayer "shall return unto my bosom," *Ps.* xxxv. 13., he writes "I "was pouring out prayer with my head inclined towards my "bosom (for so the prayers return as if into the bosom of "the person praying)." So also Delitzsch and Ewald. Dr. Perowne rightly calls such an explanation 'ludicrous,' and proposes "so true a prayer was it, so full of love, that I could "wish nothing more than that the blessings I asked for them, "should be vouchsafed to me."

But this fails to express the sense of תשוב return. I would suggest, to give the future the sense of frequency. "But my prayer kept returning upon my bosom, *i. e.* as "often as there went forth from my heart, a prayer for bless-"ing upon my enemies, so often did the prayer return to "me, unavailing for them, yet not unheard, for it returned "to me with the blessing of forgiveness, promised to those "who forgive."

10. Either, each one who is building his house in Zion by wealth won by violence: or metaphorically, each who thinks to advance the interests of Zion by bloodshed. cf. *Hab.* ii. 12.

12. Therefore because of you, Zion shall be ploughed *as* a field, and Jerusalem shall be ruins, and the mountain of the house *shall become* heights of a forest.

CHAPTER IV.

1. AND it shall be in the aftertime, the mountain of the house of Jehovah shall be set up in the top of the mountains, and it shall be exalted above the hills, and people shall stream unto it,

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12. The particle of comparison is omitted, as *Isai.* xxi. 8., 'and he cried a lion,' *i. e.* with a voice terrible as the lion's roar. cf. ὥρσε λεών, he rushed on, a lion.

This prophecy of Micah was quoted by the elders to the people, priests, and prophets, who threatened Jeremiah with death. (*Jer.* xxvi. 18.) See preface.

CHAPTER IV.

1. For the meaning of the phrase rendered above, 'in the after time.' See the Hebrew notes.

Set up.—The usage of the language, in accordance with common sense, decides that the establishment is not literal, not a heaping of Pelion upon Ossa, but metaphorical, implying that Zion will be the centre of government to the future kingdom.

The niphal of the verb occurs 67 times. It is used of a throne established (1 *Kings* ii. 46.); or a dynasty (2 *Sam.* vii. 26.); of the fixed line of moral rectitude (*Ps.* v. 10.); of the inexorable laws of nature (*Ps.* xciii. 1.); of things fixed, or prepared for action as (*Ps.* cviii. 3.); of a spot fixed upon as (1 *Sam.* xxiii. 23.). In two places only has it the literal sense of 'established upon' (*Judges* xvi. 26. 29.), the pillars upon which the house was set, where we may observe that the preposition in עַל not בְּ.

2. And many nations shall go and say, "Come and "let us go up to the mountain of Jehovah, to the "house of the God of Jacob: that He may teach us "of His ways, and that we may walk in His paths;" for from Zion shall come forth law, and the word of Jehovah from Jerusalem,

3. And shall judge between many peoples, and ar-

Thus the language of the prophet is very far from suggesting a literal super-position of the material Moriah upon the top of the neighbouring rocks. On the contrary, usage requires a metaphorical sense, since the word is used with but one exception metaphorically. Delitzsch on *Isaiah* ii. writes "The prophet here predicted that the mountain which "bore the temple of Jehovah, and therefore was already "in dignity, the most exalted of mountains, would one "day *tower in actual height* above all the high places of the "earth.....the outward correspond to the inward, the ap-"pearance to the reality.....it is not merely an exaltation of "the temple mountain in the estimation of the nations that "is predicted, but a *physical and external* elevation also." He quotes from Hofmann some details of this marvellous performance, "He did not indeed mean that the mountains "would be piled up one upon the other, and the temple "mountain on the top, but that the temple mountain would "appear *to float upon the summit of the others!!*" We all know that S. Francis of Assisi, and Mahomet's coffin possessed the power of floating in the air, but the spectacle of a mountain floating upon the summit of other mountains, reminds us of the Arabian Nights, where we also read of a mountain which "exerts magnetic attraction." (Del.)

Dr. Pusey explains the exaltation to be the honour rendered to the second temple by the presence of Messiah, (*Haggai* ii. 9.)

The usage of the Hebrew will not justify the translation, "as the chief of mountains."

2. *Come.*—Literally, go, but see note on iii. 6.

3. We may translate either, and 'arbitrate for nations,' as *Is.* xi. 4: or, 'rebuke nations,' as *Prov.* xix. 25.

bitrate for mighty nations to a distance, and they shall cut their swords into mattocks, and their spears into pruning hooks, they shall not lift up sword, nation against nation, neither shall they learn war any more.

4. But they shall sit each under his vine, and under his fig-tree, and none be disturbing: for the mouth of Jehovah of Hosts hath spoken.

5. For though all the peoples may walk each in the name of his gods, yet we will walk in the name of Jehovah our God for ever and ever.

6. "In that day," saith Jehovah, "I will gather "the lame, and collect the outcast, even that which "I hurt,

7. "And will set the lame for a remnant, and the "dispersed for a mighty nation, and Jehovah shall

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4. The peaceful state of Israel under Solomon, (1 *Kings* iv. 25.) may perhaps supply the image of a heavenly rest under the Prince of Peace: or it may be that there is allusion to words recently heard from the mouth of Rabshakeh. (2 *Kings* xviii. 31.) and the prophet now says, all shall dwell in peace and prosperity no powerful monarch threatening captivity. (but see preface). If this be so, more force is given to the next verse: for the people of Hamath and Sepharvaim, of Hena and Iva may follow each their idol god, and fall a prey to the tyrant, but we will walk in the name of Jehovah and enjoy a lasting peace.

Others explain, every nation follows its national deity, Jehovah is God of our nation, we will follow him: which is but a poor finish to the prophecy, and a justification of idolatry.

7. *Now* does not refer to the moment when the prophecy was uttered, but to the time present to the prophet's mind, the time of fulfilment, see *v.* 9.

"reign over them in the mountain of Zion from now
"even for ever."

8. And thou, O tower of the flock, stronghold of

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8. *O tower of the flock*—it is better to translate both words than as *A. V.* margin 'tower of Edar,' although there is a reference to the place called Migdal Eder, (*Gen.* xxxv. 21.) We read there that after leaving Bethel, Jacob buried Rachel near Ephrath and then settled at Migdal Eder, *i. e.* the tower of the flock. The prophet has been speaking of Israel under the metaphor of a flock, *v.* 6, 7. and wishing now to speak of Bethlehem he calls it the tower of the flock, a name which would at once recall the settlement of Jacob there after his return from a foreign country. He went out a fugitive with his staff only, he returned wealthy and prosperous. This reminiscence would form a fitting prelude to a prophecy that Israel would go into a foreign land poor and helpless, but at length return to a world-wide rule.

Hengstenberg and others see no allusion here to the Migdal Eder of Jacob. He explains it as a name of Zion which is called the tower of the flock, as being the capital city, from which the people were ruled and protected as a flock from the shepherd's watchtower.

He objects to the above explanation that there is no evidence that Migdal Eder was near Bethlehem, Jerome's remarks being purely conjectural, and that David never lived at Bethlehem. But 'the former rule,' although referring to David's or rather Solomon's rule, by no means implies that the rule had been exercised there: and even if it did, Bethlehem, and Zion are regarded as one place in *Ps.* lxxvii. 4. (see note on v. 4.) and Bethlehem is called the city of David in *Luke* ii. 12. Until some evidence to the contrary is produced, the narrative of *Genesis l. c.* justifies us in placing Migdal Eder near Ephrath.

The emphatic form of address 'and thou' here and in v. 1. would seem intended to denote that the same place is addressed.

Stronghold.—Bethlehem was fortified by Rehoboam (2 *Chron.*

the daughter of Zion, unto thee shall arrive, yea shall come the former dominion, the sovereignty of the daughter of Jerusalem.

9. Now wherefore wouldest thou cry with a cry? Is there not a king in thee? Has thy counsellor

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xi. 6.), and is called a stronghold or tower of Zion, as being an outlying defence of high importance. Along with this runs an under-current of prophetic teaching, hinting at the true defence of Zion who will arise from Bethlehem.

Hengstenberg thinks the prophet addresses a tower in Mount Zion which was conspicuous as overtopping the city. *S. S.* iv. 4., like David's tower is thy neck. There is mention also in *Neh.* iii. 25. of a tower in connection with the king's house, and the court of the prison, which he thinks is the same tower.

But in Josephus B. J. v. 4. 2., and elsewhere there is frequent reference to a place called Ophlas, to which the eastern wall extended, and which was burnt, together with Acra, and the Council Hall (vi. 6. 3.). Here the Nethinim dwelt (*Neh.* iii. 26.). Hengstenberg reconciled these notices with his theory by saying that the name given originally to the tower of David was afterward attached only to the lower part of the mount. Dr. Pusey thinks the Ophlas of Josephus is intended.

9. *Now.*—To what time are we to refer 'now' in this verse? It would seem necessary to refer it to the same time as *now* of *v.* 10, which, as translated above, will refer to the captivity. The prophet then projects himself into the future. He predicts the restoration of sovereignty, and comforts captive Israel, striving to reassure her with the knowledge that she is not abandoned by God. The line of David has ceased, but Israel has still a King: her senators are slain, but her Counsellor lives. Why should she weep like a woman in labour? Well, let her be like a woman in labour, unable to repress her grief entirely, yet supported by the joy of having a child: so let Israel mourn over her captivity, yet find joy in the sure and certain hope of deliverance, and restoration.

perished? for writhing hath seized thee like a woman in labour.

10. Writhe and burst into tears, O daughter of Zion, like a woman in labour: but though now thou must go forth from the city, and dwell in the field, and come to Babylon, there shalt thou be delivered, there shall Jehovah redeem thee from the hand of thy enemies.

11. And now there are gathered against thee many nations, who are saying, "let her be polluted, and oh that our eye may look upon Zion;"

12. But they have not known the designs of Jehovah, nor understood His purpose: for He hath gathered them like a sheaf to a threshing floor.

13. Arise and thrash, O daughter of Zion, for thy

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10. In the time of Micah, Babylon was a province of the Assyrian Empire. She was engaged in frequent efforts after independence, and was not subdued until the reign of Esarhaddon. (see preface).

The prophet lays stress upon the comparison: Why weep like a mother? well, let it be like a mother, let weak nature have its way, writhe and groan, but let the heart be buoyed up with hope.

11. *Now*, here also refers to the same time of captivity, when many nations attacked Jerusalem (2 *Kings* xxiv. 2.). They did but fulfil Jehovah's purposes in her ruin: from her captivity she should rise, and gaining (spiritual) dominion, present the conquered (converted) heathen as offerings to Jehovah. Some would refer it to the attack of Rabshakeh, and so refer 'now,' to the time when the prophet is speaking, and the triumph of Zion to the destruction of the Assyrian army by the angel, which is less suitable to the context.

13. There is no necessity to alter the text and read, 'and thou shalt devote.'

horn will I make iron, and thy hoofs will I make brass, and thou shalt crush into dust many peoples, and I will devote to Jehovah their gain, and their wealth to the lord of all the earth.

14. Now form in troops, O daughter of a troop!

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14. Some think this verse addresses Jerusalem, explaining the title, Daughter of a troop, to refer to the violent bands which filled the city, as *Hosea* vii. 1. "She who formed "herself in bands to lay waste, shall now be gathered together "in small bands, unable to resist in the open field, yet in "vain." (Pusey). This explanation appears to me to be quite out of harmony with the context. The Fall of Jerusalem, and the final dispersion of Israel, would be inserted between two promises of triumph, (iv. 13. and v. 1.), most incongruously.

Rather, the prophet continues in the triumphant strain of *v.* 13., The captivity is over, Israel is victorious over her foes, and expresses her joy in the derisive exclamation, "Now "form in troops, O daughter of a troop." Just so David cries, "Philistia triumph over me." (*Ps.* lx. 11.). When he came to the throne, Israel was prostrate at the feet of Philistia; David raised the nation to power, and derides the former tyrant of his people, "triumph now if you can." The phrases employed, express accurately the details of the fall of Jerusalem. In 2 *Kings* xxiv. 2., we read, "and Jehovah sent "the troops of the Chaldæans, and the troops of Aram, and "the troops of the children of Ammon." Soon after Nebuchadnezzar in person besieges Jerusalem: he set a mound, or fortress against it. Jehoiachin was carried captive, Zedekiah had his eyes put out. Thus the judge of Israel was not put to death, but as it were, smitten on the cheekbone, exposed to insult and injury. (Cf. *Ps.* iii. 8.). This would not exclude reference to the true Judge of Israel, whom the earthly monarch represented. The enemies of Israel may thus insult Jehovah, and try to crush out His worship and His people, yet from Bethlehem shall come forth a prince, who shall establish the religion of Jehovah over all nations.

Hengstenberg refers this prediction to the capture by the Romans, and explains the judge of Israel to be "an ideal

he set a mound against us! with a rod they would smite on the cheekbone the judge of Israel!

CHAPTER V.

1. AND thou Bethlehem Ephratah, small though

"person formed by the prophet, in order that he might be "able to contrast him with the ruler of Israel:" thus the prophecy becomes fiction.

He hath set a mound against us, prevents any reference to the attack by Sennacherib, of whom it is expressly said, "he "shall not cast a mound against it. (2 *Kings* xix. 32.).

The purport of this chapter is as follows:

Zion shall be ploughed like a field, yet shall she hereafter be the chief city of the world: all nations will look to her as the source of law and spiritual truth. Under her sway all discord will be hushed, and universal peace ensue, pain and weakness be no more. Why then, O Bethlehem, wilt thou weep? This spiritual dominion will be thine: let this hope support thee through the sad trial of the captivity. Thy foes may triumph now, yet they will all be destroyed, and thou shalt rise and subdue all nations, not to thyself, not to form a temporal empire, but as an offering to Jehovah, as members of a spiritual kingdom. Vain then are the troops and mounds, and insults of the foe, who would destroy the religion of Jehovah.

CHAPTER V.

1. The prophet had foretold in chap. iv. 8., that the sovereignty of the daughter of Jerusalem should come to the tower of the flock; now he particularizes still more. The use of the same form of address "and thou," serves to recall the previous passage. The consolatory promises of the latter part of the preceding chapter, leads on naturally to details of the future dominion.

Bethlehem Ephratah, perhaps by way of distinction from Bethlehem, in Zebulun (*Joshua* xix. 15): or Ephratah may

thou art among the thousands of Judah, from thee shall One come forth for me, to be ruler over Israel;

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be added to recall Migdal-eder, and the history of Jacob; for in this neighbourhood Jehovah promised to Jacob that a "nation, and a company of nations shall be of thee." Micah is now dwelling on the spiritual fulfilment of that promise. Jacob also is with him a favourite name for the nation. (ii. 12; iii. 1. 9; v. 6, 7; vii. 20.). In 1 *Sam.* xvii. 12., we find Bethlehem Judah.

Thousands.—The division of the people into thousands for the purposes of justice and internal government, was suggested to Moses by his father-in-law (*Exod.* xviii. 21.), and continued after the occupation of Canaan, (see *Judges* vi. 15; 1 *Sam.* x. 19.).

Bethlehem was occupied by a garrison of the Philistines (2 *Sam.* xxiii. 14.), and fortified by Rehoboam (2 *Chron.* xi. 6.), but we know nothing of its history, which accords with the prophet's notice of it as an unimportant member of its thousand.

The literal translation is 'small as regards being among the thousands,' and so A.V. though thou be little among. This does not imply that Bethlehem formed a separate "thousand" by itself, and was one of the smallest "thousands." We have no evidence (though it is not improbable), that "thousand" was merely a collective name, like the English county 'hundred.' So we may reject Rosenmuller 'minor quam ut sis,' and Maurer 'vix ampla satis,' for as a fortified place it would not be omitted from the defenccs of the country, and would form part of 'a thousand.' Lightfoot (Hor. Hebr. in *Matt.* ii. 6.) translates, "it is a small thing that thou art among the "thousands, for thou art to be crowned with a higher dignity." This considerably lessens the force of the words, for every fortified town would be among the thousands of Judah: whereas the point of the sentence lies in the fact, that Bethlehem, too small a town to form a 'thousand,' nay, an insignificant fraction of its thousand, should yet send forth a ruler over Israel.

For me, denotes simply reference, the nature of such reference can be gathered only from the context. Hence in the Psalms, the heading 'to David' may signify, belonging to,

and His goings forth have been from of old, from days of eternity.

2. Therefore, though He may deliver them over

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i. e. written by David, or concerning David, or ascribed to David, or for the use of David, as probably in the title 'for the sons of Korah.' It also expresses motion towards, and advantage like the latin dativus commodi. And this last is probably the sense here; for me, *i. e.* to do my will. Some take it as of authorship, belonging to, *i. e.* sent by me, which is unlikely.

His going forth,—i. e. his birth, or active being, rather than the place from which he goes forth: though even taking this latter, we might explain it, of the bosom of the Father; the text in no way suggests Bethlehem, or David, as the ancient source of the future ruler. (See the Hebrew notes.)

From of old, from days of eternity.—I have shewn in the Hebrew notes that the former phrase, can scarcely be limited to a finite time; whilst the latter phrase is always used of a finite time. What then is the origin of the future ruler, finite, or infinite? Those who make it finite, explain the passage as merely stating that the future ruler will spring from the ancient house of David.

But (*a*) the simple words rendered 'of old,' 'eternity,' are both used of unlimited time. The latter phrase 'from days of eternity,' although by usage it is finite, will yet be extended and elevated by the previous phrase which is expressive of infinite time, without doing any violence to the language.

(*b*) What could have been the writer's object in uniting the phrases, if not to aim at expressing infinite time?

(*c*) 'From days of eternity' is used by Micah, and Isaiah, of the times of Moses, and the Exodus; when united with a phrase still stronger we cannot limit it to the time of David.

(*d*) The Jews kept their genealogies with care. In the time of Micah very many families would be able to trace up to David, and much higher. No dignity would be conferred on this future ruler, by the fact that he could trace his genealogy for some three centuries.

until the time when she who is to bear hath born, yet an abundance of His brethren will return, in addition to the children of Israel.

3. And He will stand and feed, in the strength of

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2. *She who is to bear.*—If taken as a continuation of the metaphor in iv. 10, makes nonsense. 'Jehovah will give them 'up until Zion's travel pangs are over,' *i. e.* they shall be in trouble until trouble ceases, which is absurd. We must therefore take it literally. Then the only explanation is found in *Is.* vii. 14., Lo the virgin shall conceive and bear a son.

2. *His brothers*—are clearly the brothers of the ruler spoken of. The remnant of the brothers of Messiah are explained by most to be the tribes of Judah and Benjamin, which formed the remnant when Israel was taken captive, and these says the prophet, will return from captivity and form one kingdom with Israel. But the use of Israel in a larger sense in the preceding verse, forbids us here to limit it to the Ten Tribes. Besides, as this prophecy addresses Judah, we should not expect to find Judah shall return with Israel, which makes the return of Israel chief, and that of Judah accessory only. We may therefore explain the phrase of the Gentiles, as in *Hebrews* ii. 11. Mankind are the brothers of Messiah, Israel has been the most highly favoured, and alone conscious of the dignity, now the rest of Messiah's brothers will return to Jehovah, in addition to the sons of Israel. This is far more forcible.

Though Jehovah may give up the Gentiles to their own ways until the time when Messiah hath been born, yet then an abundance of nations, brethren of Him, who took not Jewish nature, but human nature, will return to Jehovah as well as the children of Israel.

'Therefore' must refer to Messiah's origin from eternity. A prince of Bethlehem might rule over Israel, but the Eternal from his very nature, must rule all races and nations, who are yet His brethren, for He comes from Bethlehem.

3. *And he shall stand*—expressive of strength, vigilance, and power, cf. *Acts* vii. 55. Not merely 'he shall continue to feed,' a sense of the verb found in *Eccles.* ii. 9., 'my wisdom continued

Jehovah, in the majesty of the name of Jehovah His God: and they shall dwell, for now will He be great unto the ends of earth.

4. And He shall be Peace; Asshur—though he may

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to me.' cf. *Isai.* lxi. 5., not slothfully, but with care and diligence.

Feed, of government, in 2 *Sam.* v. 2.

They shall dwell,—i. e. dwell at ease, in contrast to the shepherd who stands to watch the flock. Rashi and the Targum would read 'and they shall return.'

Now, refers to the days of Messiah, future when Micah spoke.

4. *He*, literally, this one, as *Ps.* lxxvii. 4. "This One, or He, has been born there," where the psalmist is speaking as here of the Messiah. The theme of the psalm is Mount Zion, and the glory of Zion will be that Messiah has been born there. Jehovah will make this truth known to Egypt and Babylon, to Philistia and Ethiopia, as well as to those who already know Him; and when this age is closed, and Jehovah writes the history of the nations, He will write as the most memorable event, Messiah was born in Zion (cf. *v.* 5, a man, yea, a man hath been born in her. I need not here discuss the translation 'each man has been born in Zion' which is manifestly untrue in fact, nor the explanation 'each is enrolled as a citizen of Zion.')

It might be objected that Messiah was born in Bethlehem; but the answer is supplied from the Targum, which explains *v.* 5., of David and Solomon. David was born at Bethlehem. Thus a Palestinian Jew found no difficulty in speaking of Zion as the birthplace of a Bethlehemite. Zion would include its neighbourhood. In iv. 8. above, it is probable that Bethlehem is called stronghold of the daughter of Zion, thus showing the close connection of the two places.

Peace.—I have shown in the Hebrew notes that there is no support for the translation 'and there shall *then* be peace.' Some translate, 'and He shall be peace when Asshur shall come:' this is possible. But even if we accept it, this does not

come into our land, and though he may tread upon our palaces, yet shall we raise up against him seven shepherds and eight anointed of mankind,

5. And they shall feed off the land of Asshur with the sword, and the land of Nimrod in her entrances, and He will deliver from Asshur, though he may come into our land, and though he may tread upon our boundary.

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necessarily decide that the person spoken of was a contemporary deliverer. Messiah would be a source of peace to the faithful, amid all the terror of Assyrian invasion, cf. *Hab.* ii. 4. The thought is rather, our future ruler will be a prince of peace such as is described in iv. 1—5., although Asshur may seem to have swallowed us up in her career of victory.

Asshur: we may best translate by an aposiopesis, Asshur—for he will come, or, though he may come, referring to the actual empire of Assyria at that time, threatening to absorb Judah and destroy all hopes of a future kingdom of Messiah. Some would take it quite indefinitely: Messiah will be a source of peace though any evil power soever may assault our land. No doubt it is justifiable to regard Asshur as a type of the powers of evil leagued against the people of God, yet it is out of harmony with the condition of Judah, oppressed by the actual Asshur in all its reality. Still it is a sound inference for later times. The prophet says Messiah will come and rule his people in peace; as to Asshur, though he may come against our land and take possession of Jerusalem, the spiritual dominion of Messiah will yet triumph over the rage of the heathen.

Seven. Compare *Eccles.* xi. 2., give a portion to seven and also to eight, meaning probably, be liberal in gifts. So here, numerous shepherds. This would refer once more to the future mentioned iv. 1.

5. *Feed off*—continuing the metaphor of a flock: the word may also be translated 'break.'

6. And the remnant of Jacob shall be amid many peoples like dew from Jehovah, like raindrops upon grass; which will not look with expectation to a man, nor with hope unto children of men.

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6. The phrase, *like drops of rain upon grass*, occurs also *Deut.* xxxii. 2. As the pattering rain-drops and the dew refresh the earth, so will the words of my song and its inner meaning give life and refreshment to the listener. So *Ps.* lxxii. 6. David prays that Solomon and his antitype Messiah, may be such a blessing to the land as is the dew and rain to the newly mown field. So here also, a remnant of Jacob will be amid the nations or Gentiles an influence for good, a spiritual blessing. Thus in all three places this will be a metaphor for noiseless spiritual influence, cf. "the continual dew of Thy blessing."

So Aben Ezra gives as an alternative explanation, 'Israel will teach the Gentiles to call upon the name of Jehovah.

which, i. e. a remnant of Jacob which will look not to man, but to Jehovah. Or we might translate 'because' assigning the reason why the remnant will be a source of spiritual blessing to the nations. So long as Israel relied upon Asshur or upon Egypt for support, she was of little account, vassal first to one, then to the other: but in Messiah's days because she shall look to Jehovah as the source of strength, she will on that account become a blessing to many.

Many commentators refer 'which' to the dew and raindrops, for which one will not look to man, but to God, but the explanations which they give make the latter clause quite meaningless. e. g. Maurer, 'Israel shall be numerous as the 'drops of rain:' then to what purpose does the prophet add 'which falls from heaven without the aid of man?' So Rosenmuller 'like a herb fed by dew and rain without the aid of 'man.'

Who does look to man for dew and rain? Still worse is Hitzig, they shall steathily attack the foe as 2 *Sam.* xvii. 12.

7. And the remnant of Jacob shall be among the nations amid many peoples, like a lion among forest beasts, like a young lion among flocks of sheep, which if he has passed by, will trample and tear, and none can deliver.

8. High may thy hand be above thy foes, and may all thy enemies be cut off.

9. "And it shall be in that day," saith Jehovah "that I shall have cut off thy horses from within thee "and destroyed thy chariots.

10. "And I shall have cut off the cities of thy land and broken down all thy strongholds.

11. "And I shall have cut off incantations from thy "hand, and wizards there shall not be to thee.

12. "And I shall have cut off thy idols and thy "pillars from within thee, and thou shalt no more be "bowing down to the work of thy hands.

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7. The lion devouring the flock appears at first sight to contradict the preceding verse which compares the remnant of Israel to the dew with its gentle influence. We might translate 'and there shall be a remnant' in which case a different body of men is referred to in each verse. But a far truer explanation is, that the remnant of Jacob will be to some a source of life and refreshment, to others a cause of death. So St. Paul says, 2 *Cor.* ii. 15, 16. 'For we are unto God a sweet savour of Christ, in them that are saved and in them that perish. To the one we are a savour of death unto death, and to the other a savour of life unto life.'

9. Lest any should suppose that the remnant of Jacob would return to a temporal dominion, the prophet adds that in Messiah's days, the physical forces of Israel will have been destroyed and her idolatry purged away. Her empire therefore must be spiritual.

13. "And I shall have rooted out thy statues from "within thee and laid waste thy cities.

14. "And shall have wrought in anger and in wrath, "vengeance towards the Gentiles who have not heard."

CHAPTER VI.

1. HEAR ye now that which Jehovah is saying: "Arise plead before the mountains and let the hills "hear thy voice."

2. Hear, ye mountains, the pleading of Jehovah, and ye strong ones foundations of earth, for Jehovah hath a pleading with His people and with Israel would He dispute.

3. "My people, what have I done to thee, and "wherein have I wearied thee, witness against me.

4. "For I brought thee up from the land of Egypt, "and from a house of slaves I redeemed thee, and sent "before thee Moses, Aaron, and Miriam.

5. "My people remember now, what did Balak king

CHAPTER VI.

1. *Before, i.e.* the mountains are to be witnesses, (cf. *Isai.* i. 2; *Deut.* xxxii. 1.), some suppose the mountains to signify their inhabitants and translate 'with,' which is less natural.

4. The language of this verse resembles, *Exod* xx. 2. Miriam was a prophetess, (*Exod.* xv. 20.), her name would recall at once the passage of the Red Sea, and the insubordination narrated in *Numb.* xii. 1., the goodness of Jehovah and the ingratitude of Israel.

"of Moab counsel? and what did Balaam son of Beor "answer him? from Shittim to Gilgal, that thou "mayest know the righteousness of Jehovah."

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5. Shittim was the last camp of Israel in Moab. (*Josh.* iii. i.) Gilgal was the first camp in Canaan. (*Josh.* v. 10.)

I would fill up the sentence thus, 'remember the events of Israel's history from Shittim to the arrival at Gilgal.' This would comprise, Israel's sin in the matter of Peor, the punishment of the Midianites, the passage of the Jordan.

If we examine the circumstances of Balak's application to Balaam, we shall see the relation between the truth which Balaam taught Balak, the history from Shittim to Gilgal and the prophet's purpose here.

We must first assign verses 6, 7, 8, to their respective speakers.

(*a*) It is clear that the question put in verses 6 and 7 is answered in verse 8. The connection of these three with *v.* 5, is the difficulty.

The most forcible arrangement, the only one which makes a consistent whole of these five verses is to put *vv* 6, 7, in the mouth of Balak and assign *v.* 8. to Balaam. The reference to Balak is so marked that it can hardly be passed by. (*b*) Far less forcible is it to suppose that the people angrily break in upon the prophet's narrative of Jehovah's mercies, and ask in an insulting tone, What is it Jehovah commands, what will satisfy him, tell us and we will do it? Then *v.* 8. is the reply of Micah. This explanation takes no notice of the episode of Balak. Besides we can hardly imagine the Jewish nation even in an insult to ask whether Jehovah required human sacrifice; as if the rites of Moloch would appease Jehovah's wrath against sin.

(*c*) Some suppose the whole to be spoken by Micah who puts in an interrogative form his advice that the only acceptable worship is the cleansing of the heart. In this case the connection of the three verses with the preceding is not clear.

The most suitable explanation therefore is to take *vv.* 6, 7. as a question put by Balak which is answered in *v.* 8. by

6. "Wherewith shall I come before Jehovah, shall "I bow myself to the God of heaven? shall I come "before Him with burnt offerings with calves of a "year old?

7. "Will Jehovah delight in thousands of rams, in tens of thousands of rivers of oil, shall I give my first-"born *for* my transgression, the fruit of my body for "the sin of my soul?"

Balaam. What were the circumstances? Balak wished to check the progress of Israel by bringing a curse upon them. He had secured the services of Balaam; but that prophet would speak only what Jehovah might put in his mouth.

It became necessary then for Balak to bribe Jehovah. And this he purposes to do by the most lavish offerings. If he were unable because of his sin to win a favour from Jehovah, could he not make atonement by sacrifice?

Balaam replies that the favour of Jehovah is to be obtained only by a righteous obedience to the moral law. Judgment, mercy, humility, are the sacrifices in which Jehovah delights. These virtues retained to Israel the favour of Jehovah. "He "hath not beheld iniquity in Jacob neither hath He seen "perverseness in Israel."

In this way there is considerable point in the words, 'from Shittim to Gilgal.' Israel's history from Shittim to Gilgal would illustrate the same truth which Balaam taught Balak, viz. that the favour of Jehovah is lost by vice, and retained by righteousness. The sin of Peor was punished by a plague, and by the slaughter of the Midianites, thus showing the justice of Jehovah: the passage of Jordan was an instance of His kindness, and of His might that Israel should fear (*Josh* iv. 24.).

As Shittim would recall the sin and its punishment, so Gilgal might recall the renewal of circumcision, the outward sign of inward purity.

The object with which Micah refers to this enquiry of Balak

8. "He hath told thee, O man, what is good; and "what is Jehovah requiring from thee, but to do "justice, and love kindness, and to walk humbly with "thy God."

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is that Israel "may know the righteousness of Jehovah." We may infer from the passage that Israel was diligent in observing the ceremonial law, and hoped by so doing to retain Jehovah's favour: the prophet replies, that with a righteous God, true holiness of heart is alone of any avail. Isaiah in the opening chapter of his prophecy, describes the people as zealously discharging all the outward requirements of their religion. (i. 11—14.), but destitute of inward righteousness. *v.* 15.

The particular virtues spoken of by Balaam correspond to the sins which Micah had denounced, *e. g.* doing justice is opposed to the covetousness and plunder of ii. 1, 2. 8, 9. iii. 9, 10. loving mercy is opposed to hating good, and loving evil, (iii. 2, 3.) walking humbly with God to reliance upon false prophets who flattered the national pride, by declaring the prophecies of captivity to be false. (ii. 6, 7,)

Even in the prophecies of Zion's future dominion there is a tacit inculcation of humility: for the future king Messiah is to arise from Bethlehem, an insignificant member of its thousand, not from the haughty capital Jerusalem.

Thus a striking episode in Israel's history, drives home the moral teaching of the previous chapters.

Others connect the words with the preceding, 'remember 'what Balaam answered him from Shittim to Gilgal,' explaining this to refer to the different spots from which Balaam was desired to curse Israel. This is inconsistent with the account in Numbers, which mentions three places on the east of Jordan, Kirjath Kuzoth, Pisgah, Peor; moreover with what object would attention be drawn to the sites from which Balaam blessed Israel?

Others supply 'remember what I wrought from Shittim to Gilgal,' referring to the passage of the Jordan. Thus the prophet would refer to Jehovah's kindness from the leaving

9. A voice of Jehovah to the city will cry, and wisdom will perceive Thy name, "hear ye the rod and "who hath appointed it.

10. "Still are there at the wicked man's house "treasures of wickedness, and an ephah of leanness "accursed?

11. "Can I be pure with balances of wickedness, "and with a bag of deceitful weights?

Egypt until the entrance into the promised land. But if so, why out of all the events of the wandering does the prophet refer to the design of Balak and to Balaam's answer?

The context does not suggest such a phrase as, remember what I wrought and *v.* 3. is remote.

9. *A voice of Jehovah* is generally explained to be an utterance by the mouth of a prophet: hence the force of the following has been overlooked or a difficulty has been found.

The voice of Jehovah, is some judgment from Jehovah which will as it were speak to the city, but only the man of moral wisdom and spiritual insight will perceive the hand of Jehovah and the lesson He would teach: and this he announces to his fellow citizens, 'hear ye the rod and who hath appointed it.'

Some would translate, hear O tribe, and who hath appointed it, *sc.* this punishment? see also the Hebrew notes. Some consider the words to be those spoken by the voice of Jehovah, and so to the end of the chapter, but *v.* 11. decides against this. Various arrangements are possible but I prefer to give to the wise man up to the end of *v.* 12. because 'and I also' seems to imply reference to some other person, and it is simpler to put all into his mouth than to summon up a fresh interlocutor for *v.* 11.

11. *Can I be pure:* the speaker is the wise man using the first person indefinitely as does St. Paul in *Rom.* vii. 18. sqq.

The sentiment is that of *Ps.* xxiv. 3, 4. The outward

12. "*It is a city* whose rich men are full of violence "and whose inhabitants have spoken falsehood and as "for their tongue deceit is in their mouths."

13. "And I too am sick of smiting thee, of destroy-"ing for thy sins.

14. "Thou mayest eat, but thou shalt not be "satisfied, and thou shalt be bowed down within "thee; and though thou mayest remove thou shalt "not deliver: and that which thou wouldest deliver I "will give to the sword.

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observances of the law were regarded, and the worshippers were ceremonially pure, but says the wise man, can one be truly pure who is in heart dishonest and cheats in trade?

Some would make the speaker to be Micah.

Rosenmuller makes Jehovah the speaker, and supplies gratuitously 'if I leave them unpunished.' So also Maurer, quoting *Ps.* xviii. 27., can I act candidly with those who use false balances: but neither in kal nor hithpael does the verb mean 'candide agere.'

12. The utterance of the wise man continues, a city it is whose wealthy men. This is the simplest way. Others translate 'because' or refer the relative 'which' to 'city,' in *v.* 9. or 'so shall she say whose rich men.'

Either 'and their tongue is deceit in their mouths' cf. *Ps.* cxx. 2. or, 'and as for their tongue deceit is in their 'mouths.'

13. Jehovah now speaks in person. The literal phrase, I have made sick smiting thee, may be either, I have smitten thee grievously, or, I am sick of smiting thee.

14. Adopting the translation 'and it shall cause thee to bow 'down,' (see Hebrew notes) we may connect the verb with the preceding, and it (thy food), shall make thee bow down, or impersonally, thou shalt be bowed down, *sc.* from hunger. Or

15. "Thou mayest sow but thou shalt not reap, "thou mayest tread olive, but thou shalt not pour out "oil; and new wine, but thou shalt not drink wine.

16. "Seeing that each statute of Omri maintains "itself, and all the work of the house of Ahab, and ye "have walked in their counsels, in order that I should

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we may take it with the following, and one, *i. e.* an enemy shall humble thee in thy land.

The other rendering 'and thy casting down' may be referred to hunger or to the enemy.

15. Kimchi observes that we do not tread new wine but the grapes, so *Isai.* xlvii. 2. grind meal, we grind corn into meal.

16. What the particular statutes of Omri were we cannot say. In 1 *Kings* xvi. 25. Omri is said to have done worse than all that were before him. Athaliah is called a daughter of Omri. (2 *Kings* viii. 26.) We may perhaps infer from the context that he is here a type of those who rise by violence or fraud to power and wealth.

Both Ahab and Omri founded estates. Ahab under forms of law plundered Naboth's vineyard. Omri bought the hill of Samaria from Shemer for two talents of silver; probably plunder under pretence of purchase.

That two talents of silver was a small sum to pay for the site of a royal palace may be inferred from the following:

A talent of silver was the value of a prisoner taken in battle. (1 *Kings* xx. 39.) Naaman readily gave Gehazi two talents of silver, 2 (*Kings* v. 23.), as a suitable gift for two young sons of the prophets.

The reference is generally explained to be to the Baal worship introduced by Ahab. But if so, why the mention of Omri? Idolatry and its companion sensuality, are vices which the preceding verses have not touched upon: whereas the allusion is pointed, if we regard the two kings as practising on a grand scale, the same system of fraud as the petty trader, who in cheating his customers is but obeying the statutes of a royal thief.

"make thee a destruction, and her inhabitants a hiss-
"ing; and the reproach of my people ye shall bear."

CHAPTER VII.

1. WOE is me! for I have been as *after* gatherings of summer fruit, as *after* gleanings of the vintage: there is not a bunch to eat, my soul desired an early fig.

2. The pious man hath perished from the land, and there is not an upright one amongst the men; all of them will lie in wait for bloodshed, each will hunt his brother with a net.

3. Their hands are towards evil to do it successfully: the prince is asking, and the judge judging

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Besides the prophecy is in all probability addressed to Jerusalem.

Reproach—either, the reproach which you have been putting upon my people ye shall bear yourselves: or, seeing that ye will put reproach upon my people. As in *Ps.* xv. 3.

CHAPTER VII.

1. *As after gatherings,*—literally, like gatherings: for the Hebrew often leaves the reader to supply the exact point of comparison. Here the prophet finding no pious man, compares himself to one who looks for fruit after the crop has been gathered. See also the Hebrew note on ch. v. 6.

2. *With a net.*—So the word is translated (*Hab.* i. 15.). We might translate "will hunt to destruction," a sense of the word found (*Joshua* vi. 18.). The former is perhaps more suitable as completing the parallelism. The pious man is contrasted with the crafty and violent, the upright straight forward man with the pettifogger, who ensnares the unwary.

for a bribe: and the great man is uttering the mischievous desire of his soul, and they have confirmed it.

4. The best of them is like a briar, the upright is worse than a hedge; the day of thy watchers, thy visitation hath come, now shall be their perplexity.

5. Trust not in a friend, put not confidence in a guide, from her who lieth in thy bosom keep the doors of thy mouth.

6. For son is dishonouring father, and daughter rising up against her mother, daughter-in-law against her mother-in-law, the foes of a man are the men of his house.

7. But I will keep watch upon Jehovah, I will look with hope to the God of my salvation, my God will hear me.

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3. *For a bribe,*—or, and the judge is in the bribe, *i. e.* has part in, shares.

Confirmed it.—So all the older scholars; moderns translate, 'they have perverted it.' The judges wrest the law to gratify and confirm the wish of the wealthy; or, the bystanders with false evidence, confirm the charge of the rich man.

4. *Their good.*—Either (*a*) he among them who in comparison with his companions, may be called good, the best of them: so the Targum, "it is as difficult to get free from his hand as "from a thorn bush;" or (*b*) summum ius summa iniuria, their judgment is good, and in accordance with law, only when it will pierce some one like a thorn.

The upright among them,—or, their equity is, worse than (Targum), a thorn-hedge.

The day,—which thy watchers, *i. e.* prophets (cf. *Jer.* vi. 17; *Hab.* ii. 1.), were foretelling: not false prophets as some, but true.

Now,—of future time, as iv. 7.

8. Rejoice not at me, O my enemy; because I have fallen, I have risen: for though I may sit in darkness, Jehovah is a light to me.

9. The indignation of Jehovah shall I bear, because I have sinned against Him, until that He plead my cause and execute my judgment: He will bring me out to the light, I shall hear his righteousness.

10. And may my enemy see, and shame cover her; she who is saying to me, where is He, Jehovah thy God? my eyes shall look upon her, now shall she become a trampling like the mire of the streets.

11. There will be a day for building thy walls, on that day the task shall be far removed.

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8. *O my enemy.*—Feminine, as if addressing 'the daughter of Asshur.'

Because I have fallen.—*i. e.* the destruction of the temporal power of Israel, and the humiliation of captivity, raised her up from idolatry to a higher and truer life, a spiritual dominion.

Others take the perfect as expressing certainty, I shall arise, though I have fallen.

10. *Now.*—Referring to the future, (as *v.* 4; cf. iv. 7.).

11. The prophet expands 'now;' that time will be a day for building thy walls. It will not be such a building as that of old in Egypt, or as now in Assyria, on that day a task will be far away. The word signifies, decree, statute, then an appointed portion as *Prov.* xxxi. 15., and is used (*Exod.* v. 14.), for the task work in Egypt: or we may, with Aben Ezra, refer it to the tribute paid to Assyria. Either is better than with Kimchi to explain, the statutes of Israel will extend far, *i. e.* they shall rule many nations. Maurer could explain it of the extension of the city boundary, but the word is never used in that sense. Pusey, of the decree of the enemy by which Israel was held captive.

12. A day there is, and unto thee shall men come: to *the land which reaches* from Asshur even *up to* the

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The rendering which I have adopted finds support from an inscription of Sennacherib, known as Bellino's Cylinder. (See Records of the Past, vol. i. p. 29.). "Men of Chaldæa, Aram, "Manna, Kue, and Cilicia, who had not bowed down to my "yoke, I brought away as captives, *and I compelled them to* "*make bricks.* In baskets made of reeds, which I cut in the "land of Chaldæa, I made the *foreign workmen bring their ap-* "*pointed tale of bricks,* in order to complete this work."

Thus the very king who threatened Judah in the time of Micah, made his captives from Aram, neighbours of Israel, supply an appointed tale of bricks.

12. *A day there is,* fixed in the purpose of Jehovah: not as some 'on that day,' which makes the following 'and' superfluous.

Many translate, 'and unto thee, O enemy, shall the day 'come to destroy thee,' and explain the following sentence as describing the nations which will be destroyed. (e.g. Rashi, Kimchi). But the geographical expressions which follow can hardly describe any other land than the Promised land. See below.

Rather the address is to Israel, the masculine pronoun need cause no difficulty. The feminine affix is used in 'thy walls,' *v.* 21. because the city, the daughter of Zion is the prominent idea in the mind of the writer: here the people of city are to be increased and he uses the masculine of the people.

Shall men come. I have taken the verb impersonally and would explain it as in iv. 3., of the accession of the Gentiles to the spiritual kingdom of Zion. The Targum makes the subject of the verb to be the captives, "at that day shall be assembled "the captives from Asshur," but this takes no account of the preposition *to* which precedes 'from Asshur.'

To the land which reaches from Asshur—literally 'to from 'Asshur.' Most commentators entirely neglect *to* and translate simply 'from Asshur' explaining the prophecy of the return from captivity. But although these are passages where *to* appear superfluous it is never so really. Here there is no reason for neglecting it. (See the Hebrew notes).

fortified cities, and from the fortified *cities* even up to *the* river, and *to* sea from sea, and *to* mountain *from* the mountain region.

How then are we to explain 'to from Asshur?' I take it to be a geographical expansion of "unto thee." The style here is elliptical in the extreme: but the places mentioned give a fairly accurate description of the kingdom of Solomon.

The prophet surveys the land of Promise with a glance too rapid for the slow processes of grammatical utterance. His eye runs from east to west and from west to east, then marks the southern boundary, and lastly the northern. The limits are, Euphrates on the east, the Philistine cities on the west; southwards the frontier would be a line drawn from the Mediterranean to the Red Sea, and on the north a line from Lebanon to Thapsacus on the Euphrates.

Fortified cities, See Hebrew notes. There is no support for the translation, cities of Egypt.

The river Euphrates. Generally with the article expressed in Hebrew as *Gen.* xxxi. 21.

As in the former clause we supply 'up to,' so in the latter we must supply 'cities.' Each borrows from its neighbour.

From Sea to Sea, i. e. from the Mediterranean to the Red Sea, to which the Kingdom of Israel stretched under Solomon, the type of Messiah. 1 *Kings* ix. 26.

Others take it as a vague expression, meaning from one end of the earth to the other, and so they explain from mountain to mountain, others suppose Euphrates and Nile to be meant.

Many find a difficulty in the fact, that there are no mountains in the south answering to Libanus on the north. But apart from the fact, that "the mountain region" might express the highlands of Judæa, the prophet is not looking from North to South.

Corresponding to the Red Sea and Mediterranean, would be the Mount Lebanon, and the highland called Padan Aram, or Gauzanitis, and the hill country between them. These were probably the limits of Solomon's empire. (1 *Kings* v. 4.). He

13. Though the land shall have become a desolation because of its inhabitants from the fruit of their works.

14. Feed thy people with thy rod, the flock of inheritance, dwelling alone, a forest in the midst of

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is said to reign from Tiphsach (Thapsacus) to Gaza, which agrees with the view given above that 'fortified cities' means Gaza and her neighbours. Solomon also built in Lebanon (2 *Chron.* viii. 6.)

13. Though men shall come to the kingdom of Messiah, yet the land of Messiah must first be wasted. (see *chap.* iii. 12.). Zion shall be ploughed yet, (iv. 1.), nations shall stream to her.

14. *Dwelling alone.* Some refer this to the prophecy of Balaam (*Numb.* xxiii. 9.), as if it were a further plea for Jehovah's protection: not merely the flock of thy possession, but thy peculiar people, separate from all other nations. In support of this view is the following reference to Bashan, for the occupation of the east side of Jordan followed closely upon Balaam's prophecy. Others take it like *Lam.* i. 1., as expressing desolation and misery, but as Dr. Pusey remarks, there we have *yashab.*

Moreover, this explanation is alien to the context. Whether we explain the previous verse of the return of the exiles, or of the influx of the Gentiles, Israel is in prosperity, and is so in all that follows.

Nor may we translate it, which dwelt alone, for this will not suit the other places (*Numb.* l. c.; *Deut.* xxxiii. 28.), and is ungrammatical.

The general explanation of Balaam's prophecy is that Israel should be separate from all other nations: though in the world they would not be of it: their union with Jehovah would bind them together and sever them from all other races.

It is doubtful whether the words can bear this meaning. See the Hebrew notes.

Carmel, let them feed upon Bashan and Gilead as in the days of old.

15. As in the days of thy going out from the land of Egypt, I will show him wonders.

Carmel. The reference to Bashan decides that Carmel here is the famous mountain on the sea coast, not Carmel in Judah. (1 *Sam.* xxv. 2.). Its trees were celebrated. (2 *Kings* xix. 23.). Carmel and Bashan are named together (*Nahum* i. 4. ; *Isai.* xxxiii. 9.). Carmel signifies some kind of garden produce : it formed part of the offering of first-fruits (*Lev.* ii. 14.), and is distinguished from the bread which was also offered. (*Lev.* xxiii. 14. ; cf. 2 *Kings* iv. 42.).

It also expresses cultivated ground as opposed to desert and forest (*Isai.* xxxii. 15. ; xxix. 17.), where there may perhaps be a reference to the work of Uzziah, who placed husbandmen and vinedressers in the mountains, and in the Carmel. (2 *Chron.* xxvi. 10.)

The prophet prays Jehovah to feed his people, strong and luxuriant as the forest trees of Mount Carmel. This metaphor is quite in harmony with the explanation of 'dwelling alone,' which is suggested in the Hebrew notes ; plenty of room, the wide open country is a figure of prosperity whether the people are spoken of as a flock, or as trees.

Dr. Pusey, referring to Isaiah, explains "Feed thy people "in Babylon, which is to them a wild homeless tract, that it "may be to them as their own peaceful Carmel." But there is a strong disjunctive accent between 'dwelling alone,' and, 'the forest,' besides that the language seems to imply liberty not captivity.

Gilead and Bashan were great pasture lands : *Ps.* xxii. 12. mentions the bulls of Bashan. (*Numb.* xxxii. 1.). Gilead was a place of cattle, and so chosen by Reuben and Gad who had large flocks and herds cf. Cant. iv. 1. We read also of the oaks of Bashan. *Ezek.* xxvii. 6.

15. *Thy, him,*—refer to Israel : for change of person, compare vi. 16.

16. Nations shall see and be ashamed because of all their might, they shall put hand to mouth, their ears shall be deaf.

17. They shall lick dust like the serpent, like crawling things of earth, they shall tremble from their strongholds: towards Jehovah their God shall they feel terror, yea they shall fear because of Thee.

18. Who is a God like Thee, taking away iniquity, and passing by transgression for the remnant of His inheritance: He hath not made His wrath strong for ever, for He is delighting in kindness.

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16. *Because of their might,* — i. e. because their might has proved ineffectual, (as *Ezek.* xxxii. 30.).

Put hand to mouth,—is a natural gesture expressive of a resolve to be silent. (cf. *Judges* xviii. 19.). In *Job* xxi. 5., of silent wonder; in xxix. 9. of a respectful silence; in xl. 4. of silent shame, as *Prov.* xxx. 32. Compare also *Isai.* lii. 15., At him shall kings shut their mouth, *i. e.* shall be struck dumb with surprise and shame.

17. Reminiscences of Scripture. (*Ps.* lxxii. 9.), And his enemies shall lick dust. Compare *Isai.* xlix. 23., and the dust of thy feet shall they lick. (*Deut.* xxxii. 24.), With the poison of creepers on the ground. (*Ps.* xviii. 46.), And they shall tremble from their strongholds.

Strongholds.—Lit. places shut up.

18. The Hebrew expresses iniquity, and the punishment of iniquity by the same word.

Passing by.—(As A. V.) is the accurate translation, as *Jer.* xviii. 16., and often 'every one passing by it.' The phrase is used of a rushing flood, which passes over, overwhelms, as *Ps.* xlii. 8., All thy broken waters and rolling waves have passed over me. (cf. *Ps.* cxxiv. 5.) On the πάρεσις, or passing by of sin, see Trench's Synonymes of the New Testament.

Who is a God like Thee, taking away the iniquity of the

19. He will have pity on us again, He will subdue our iniquities, yea Thou wilt fling into the depths of ocean all their sins.

20. O mayest Thou give to Jacob, the truth, to Abraham the kindness which Thou hast sworn to our fathers from days of old.

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penitent, nay more, not immediately punishing the impenitent, but passing by sin for a time, as if unnoticed.

19. A remembrance of *Ps.* lxviii. 23., I will restore from the depths of the sea, rather than of *Exod.* xv. 5., where the word is different.

20. *Mayest Thou,*—or simply future, Thou wilt.

HEBREW NOTES.

CHAPTER I.

1. מִיכָה is the only name by which this prophet is called in Scripture. In Jer. xxvi. 18 the קרי is מִיכָה. Dr. Pusey following the כתיב, מיכיה says: "His name was spoken in its fuller form by the elders of the land whose words Jeremiah has preserved. And in that fuller form his name is known where the Greek and Latin translations of the Scriptures are used." But since LXX. and Vulgate have *Μιχαίας*, "Michaeas," where the Hebrew is indisputably מִיכָה, as Micah i. 1, 2 Chron. xviii. 14, Judg. xvii. 9, 10, they are no evidence that "the Jews *substituted* מיכה in Jeremiah."

In 2 Chron. xxxiv. 20 we have מִיכָה, corresponding to מִיכָיָה, 2 Kings xxii. 12, as the name of the father of one of Josiah's officers.

מִיכָה is also used, Judg. xvii. 5, 8, 9, 10, for מִיכָיְהוּ, *ib.* i. 4. The prophet Ben Imlah is always מִיכָיְהוּ, except 2 Chron. xviii. 14, where Ahab addresses him, perhaps contemptuously, and in the Chthîb of 2 Chron. xviii. 8, where the Krî gives the usual form.

מִיכָיְהוּ occurs as the name of a Levite, 2 Chron. xvii. 7, and as the name of the mother of king Asa, 2 Chron. xiii. 2.

2. עמים not limited to Israel, as it is in Deut. xxxiii. 19, but here Gentiles are included; for the phrase "earth and her fulness" is never so limited, except in Jer. viii. 16, where the context and the preceding phrase "all the land" define it: so also does the pronominal affix in Ezek. xii. 19.

כלם Maurer. "negligentius pro כלכם," but the change of person is an idiom of the language and very common, *e.g.* vii. 19.

Gesenius (Gram. sec. 121, 6, 4) says that the force of the nominal affix has become so weak that it has almost ceased to exist, as אדני, properly *my* lords, is used for *the* Lord, meaning God; so יחדו, properly in *his* or *its* connexions, is used after the first person, 1 Kings iii. 18. After the second person Is. xlv. 20. Similar is Micah i. 2.

This theory is in direct opposition to the very elements of Hebrew Grammar. The plural affix of the first person singular is ־ִי, and only ־ִי in pause, whereas אֲדֹנָי is the invariable form for *the Lord.* So the plural affix of the third person singular is ־ָיו, not ־ָו, while its use after the first and second persons clearly suggests some other explanation.

I would suggest that the use of the phrase "all of *them,*" where in English we should say "all of *you,*" is an instance of the lesser subjectivity of Hebrew thought. In saying "all of you," we make ourselves the centre of reference, whereas in Hebrew the speaker

most frequently uses some other centre. The student would do well to read and understand the Preface to the Rev. P. H. Mason's Hebrew Exercise Book. See also the note on iii. 6 (English notes).

3. בָּמָתַי is the Krî in all cases. It is probably the plural construct formed on the analogy of אָהָלַי from אֹהֶל. It is true we do not find בֹּמֶת in use, only בָּמָה, but there is evidence of the interchange of these two forms, *e.g.* עַשְׁתֹּרֶת in the plural is עַשְׁתָּרוֹת. See Ges. Gram. 95, 3.

The use of compound shva under non-guttural letters is common, *e.g.* Gen. ii. 23, לְקָחָה; ix. 14, בְּעַנְנִי.

This construct form occurs six times, and in three cases ו is inserted in the Chthîb. Gesenius, Gr. 87, 5, 1, would read in all cases בָּמוֹתַי, which he explains as the construct state of a double plural form, analogous to the dual-plural forms חוֹמוֹתַיִם, 2 Kings xxv. 4, and מֵרַאֲשׁוֹתַי, 1 Sam. xxvi. 12. "This double designation of the plural appears also in the manner of connecting suffixes with the plural forms in וֹת (91, 3)," where we find the following bold assertions put forth without any attempt at proof.

"It is clear and beyond doubt that the Yodh in these suffixes in reality belongs to the ending of the *constr. st.* of the masculine plural. Yet this was so far lost sight of by those who spoke the language that there arose the strange peculiarity (in a sense inaccu-

racy) of appending these *suffix* forms (already embracing the plural ending יִ־) to the feminine plural in וֹת, as סוּסוֹתֵינוּ, where in reality a double indication of the plural occurs."

I cannot regard this *strange peculiarity* as *clear and beyond doubt.* It requires considerable evidence before such blundering becomes credible. We cannot imagine such confusion to have been made consciously, so that we are compelled to suppose a lapse of time during which people forgot that the Yodh of the affix was part of the construct state of masculine nouns. But how did the feminine nouns fare in this interval? Did they have other affixes? If so, where are they and why were they abandoned? Or must we suppose that they were deprived of the privilege of an affix until masculine affixes had been sufficiently worn down?

5. It is better to supply a verb from the context than to suppose that מִי stands for מָה. The passages usually quoted to defend this use of מִי are Amos vii. 2, 1 Sam. xviii. 18. But these we may translate "Who shall Jacob arise?" "Who am I, yea who (in regard to) my life?" So Is. li. 19, "Who can I comfort thee," where "who" will stand for "in what capacity or condition." We may observe that in all these places the idea is depreciation. Gesenius thinks it a concise expression for "quis est Jacobus qui consistere possit."

The vigorous and earnest style of prophesy is favourable to ellipse, as *e.g.* chap. vii. 12.

גַּי as Josh. viii. 11, Deut. xxxiv. 6, generally גַּיְא.

7. קְבָצָה for קִבְצָה. Strictly the accents silluk and athnach alone require a long vowel in place of shva, but exceptions to this rule are not unfrequent, as *e.g.* iv. 10, תְּנָצֵלִי.

8. שולל occurs only in Job xii. 17, 19, where Dr. Chance translates "stripped," comparing the case of Saul, who, when troubled in spirit, lay down naked, 1 Sam. xix. 24; others "stripped of intelligence, mad." LXX. *ἀνυπόδετος*.

10. בְּכוֹ for בָּכֹה as Is. xxx. 19, cf. Is. lix. 4, הרן.

The LXX. has *οἱ Ἐνακεὶμ μὴ*, which, when read *οἱ ἐν Ἄκει μὴ*, is thought to indicate that their text read בְּעַכּוֹ. But the strong guttural ע would make great difference in the sound where our ears may perceive none, and would never be so cut out: also in Judg. i. 31, the name is *Ἀκχῶ*, and the LXX. here has its usual frequency of blunders, and is valueless. Still Dr. Pusey goes too far in saying that the reading בעכו אל תבכו "violates Hebrew idiom."

התפלשתי. The LXX. and Targum give verbs in the second person plural, and thus support the Krî, which has the imperative second singular. This suits the

context far better than the Chthîb, which must be taken "I have rolled myself." The verb is found only in hithpael.

11. לכם pleonastic as in לך לך. Plural ad sensum. עריה־בשת for the asyndeton compare ii. 4. So Ps. xlv. 5, ענוה־צדק.

בית האצל Rashi and the Targum translate "neighbour," and explain it of the weeping caused by the violent seizure of a neighbour's house. This is in accord with usage, for אצל signifies side, as 1 Kings iii. 20, And she took my son from my side: or adverbially, Gen. xli. 3, And they stood beside the kine.

Gesenius from an Arabic root translates "Domus radicis firmae,' but no such sense is attached to this root in Hebrew. He explains "sedem figere non potestis in hac urbe licet a sede fixa nomen habeat."

12. חלה was pained, either with anxiety for good in the future, as Rashi; or for the good which she had lost, as Kimchi. Pusey takes the root חיל in the sense of יחל, to wait expectantly for, as Gen. viii. 10.

13. רתם here only. The root is found only in רֹתֶם, A.V. juniper. Rashi refers to R. Dunesh as explaining it from the Arabic "bind." The Targum translates רְתֹם and אִסְרוּ, Jer. xlvi. 4, by the same word טְקִיסוּ, prepare.

רכש occurs only 1 Kings v. 8, Esth. viii. 10, and is said to be a horse of superior quality, but no evidence is given.

14. תתני with על as Is. xxix. 12, to give to any one.

מורשת construct state of מוֹרֻשָׁה as ממלכת, iv. 8.

אכזב occurs only Jer. xv. 18, where the following "waters that fail" justify us in explaining it of a torrent which belies the traveller's hope, cf. Job vi. 15.

15. אבי as in 1 Kings xxi. 29, for אביא *Chthîb*, so Ps. cxli. 5, יני.

CHAPTER II.

1. פעל is used of mentally working, contrivance, in Ps. lviii. 3, "verily in heart ye would work wickednesses."

ם־ for יהֶם־, as אֲבוֹתָם, and often.

הָ the feminine affix, as usual where the so-called neuter gender would be used in languages which have a third gender. Cf. Ps. xii. 4, גדלת, great things.

לאל ידם in all places where the phrase occurs it is to be translated "in the power of their hand;" see Gen. xxxi. 29; Deut. xxviii. 32; Prov. iii. 27; Neh. v. 5. On the analogy of "dextra mihi deus est," some would translate "for their hand or might is for a god."

But this idea is differently expressed (see Hab. i. 11), and is in direct opposition to the context in Gen. l.c., unintelligible in Proverbs and the other passages.

3. רומה. Where other languages would use an adverb, the Hebrew frequently uses an unmodified substantive. Here the substantive "height" expresses "proudly." This use of the substantive covers a wide field. Both time and place are so expressed, but more frequently the manner of action, or the instrument, or cause.

A substantive thus employed is often called "an adverbial accusative," but this transfer of grammatical terms from Greek and Latin to Hebrew will produce nothing but confusion. The only approach to a case in Hebrew is the construct state.

4. The root משל signifies to rule; whence מָשָׁל a ruling or effective utterance. From this comes a denominative verb משל, to speak in vigorous or figurative diction, to use a proverb, Numb. xxi. 27; Ezek. xxiv. 3. in the niphal "to be used as a proverb," and so compared with the case to which from time to time the proverb is applied (Chance).

I prefer this derivation to that which derives משל from a root signifying "to compare;" for (1) "effective speech" covers all the styles of speech to which משל is applied; whereas "comparative speech" can

scarcely be applied to Job xxvii., and only in part to Balaam's prophecies, and to some few of the moral maxims. (2) the root משל to rule, is found in Hebrew only (Gesenius), and is probably the older, having been lost, if ever used, in the other Semitic languages; whereas the root "to compare or to be like," is found in the others as would naturally be the case with a derivative, and consequently more recent word.

נְהִיָּה not found elsewhere; probably from the analogy of שְׁבִיָּה, שְׁבִי, it is a substantive like נְהִי.

Some make it the past niphal of היה, and translate "actum est" (see Dan. ii. 1, viii. 27), taking it with the following words; but this destroys the very expressive alliteration, and weakens the sense of the passage.

For the asyndeton compare Ps. xlv. 9, and above i. 11.

נְשַׁדֵּנוּ — for ו.

ימיש. Besides this passage, the hiphil occurs in eight other places, in all of which it is intransitive, *e.g.* Exod. xiii. 22. But in *v.* 3, it is certainly transitive, and therefore should be so taken in *v.* 4.

[Maurer would make it transitive also in Nahum iii. 1, "non recedere facit rapinam, *i.e.* non desinit rapinas facere." But as the subject is עיר, we should require a feminine verb, and his explanation does not come out easily from the meaning of the verb. The right translation is "prey will not depart."] The chief explanations are as follows:—

Rashi takes ימיש intrans. as equivalent to יסור אלי

"how shall he turn unto me again so as to restore to us our fields."

But Kimchi transitively, "how can this be that he should remove from me that which was mine," supplying את אשר before לי. Maurer "quomodo subtrahit eam mihi," but this would require ממני.

לשובב occurs only in Is. xlix. 5, where it is certainly a verb "in order to restore." Dr. Pusey says, "as part of the infinitive it is superfluous, and unusual as superfluous." As will be seen above from the translation, it is by no means superfluous. Nor is there any such contrast between לי and לשובב as he supposes, the position of the words does not suggest it.

Neither the LXX. *τοῦ ἀποστρέψαι*, nor the Targum תאבין, give any support to the translation "to a rebel." Rashi, Aben Ezra, Kimchi, all translate as a verb, "to restore."

Rosenmüller, "ut avertat," has no support from Is. xlix. 5.

6. The root נטף signifies to drop, as of drops of honey or rain; and metaphorically of words dropping from the speaker's mouth.

In the hiphil it is always used of prophecy (except Amos ix. 13). Hence Maurer is wrong in rejecting all translations which introduce here a contrast of the false prophets with the true. He puts the verse into the mouths of the nobles; "Do not prophesy," say

the nobles to the prophets of Jehovah; "they, *i.e.* Jehovah's prophets, shall not prophesy about such things, there is no end to the reproaches which they fix upon us" (*v. infr.*).

De Wette, "nisi vaticinentur his, non recedet ignominia," which is a possible translation, as in so terse a passage, אִם might be omitted, and the relation of the two futures supplied by the reader. But it is to be rejected as not true in fact, not prophecy simply, but obedience to prophecy would avert shame.

יסג future kal of נסג, as Kimchi in his Book of Roots. The only other part of the Kal which is found is the infinitive absolute. נסוג, Is. lix. 13.

The hiphil occurs five times of removing a boundary, else only Micah vi. 14. The only other form which occurs is the hophal. Is. lix. 14.

Gesenius says that for the root נסג there is "vel exigua vel nulla auctoritas," and refers all to סוג, just as the forms הִנִּיחַ, מַלִּינִים, מַסִּית are referred to נוח, לון, סות.

But in Isaiah, lix. 13, נסוג, coming after two infinitives, and followed by other infinitives, can hardly be anything else than infinitive; a change to the preterite niphal would be very harsh. Nor does Gesenius in any way simplify matters, as he is obliged to suppose יִסַּג an imitation of the עע form, whereas it is the regular form from נסג.

Kimchi and Ab. Ezra translate as if יִשִּׂיג attain to,

incur. Maurer, "non recedunt," *i.e.* non cessant, finem habent, a meaning never attached to this root.

7. האמור. The pâûl participle occurs here only.

The ה is ה interrogative, which is regularly prefixed by seghol before an unaccented אֶ, as הֲאֹנֹכִי, Numb. xi. 12, so before הָ as הֲהֹשֵׁב, Gen. xxiv. 5.

Aben Ezra says that R. Jeshuah took it to be the definite ה, used to express the vocative: he has been followed by Kimchi and many moderns, as Ros. Maurer, "O dicta domus Israel." But before אָ the definite article is always הָ, and further, אמר never signifies "to call."

רוח is of both genders, 1 Kings xix. 11, רוח גדלה וחזק.

הישר הלך, the upright man as he walks; cf. Job xxxi. 26: Can I see the glorious moon moving? Most translate "him who walks uprightly." But then we must make ישר a substantive, in which case it would come after the word it qualifies; the article also marks the distinction of subject and predicate, for this is not analogous to such a case as הארון ברית.

8. אֶתמוֹל occurs also in Is. xxx. 33; elsewhere the form is וֹ.

יקמם occurs only in Is. xliv. 26, lviii. 12, lxi. 4, where it is certainly transitive, and so it should be rendered here also. As object to the verb it is better

to supply "my words" from the preceding verse, than with Rosen: "me deum provocarint ut hostili modo cum iis agam."

ממול, opposite to, so Kimchi, standing opposite to a robe, or its wearer. But just as נגד opposite, came to mean equal to, so here some translate, equally cloak (and) ornament. Lev. v. 8: the priest is to cut the head of the bird, ממול ערפו, in order to sprinkle its blood, *i.e.* opposite to the back of the neck; so here LXX. *κατέναντι*. Maurer, "ab ipsa toga."

שלמה, if pledged, was to be returned at nightfall, Exod. xxii. 25.

אדר, ornament, as Zach. xi. 13. Some take it as if אדרת, garment.

שׁוּבֵי, here only, probably the same as שָׁבֵי. There is no justification for Maurer's "aversis bello," peaceful men.

9. הדרי, the glory which I gave them. Maurer compares Hosea ii. 11, "intelligendum esse amictum docet," מֵעַל! Is. vi. 6, will show that לקח מעל is used of other things than clothing.

Gesenius says הדר, prop. de vestium cultu, but there is not a place where such an association is not absurd; *e.g.* he quotes Prov. xxxi. 25, where it is said of the virtuous woman עז והדר לבושה. What could be more absurd than to translate "splendidum (עז!) et ornatum est vestimentum ejus"? or what more incongruous

with the following ותשחק ליום אחרון? The poet says the virtuous woman sold to the merchant, she did not waste her time in working embroidery for herself, for her clothing was moral strength and spiritual dignity, and conscious of these she looked forward with cheerful hope to the day of her death. In Is. liii. 2, לא תאר לו ולא הדר, Gesenius says, prius ad pulchritudinem corporis, posterius ad vestium cultum, as though in so sublime a description the prophet, or the awakened consciences of the kings in whose mouths the words are put, would have thought about clothes! So in Ezek. xvi. 14, Gesenius is of opinion that "fine feathers make fine birds." The sense of being well dressed suits not a single passage, least of all Ps. cx. 3, "clad in holy garments" (Perowne, who compares xxix. 2, xcvi. 9).

הדר occurs frequently with הוד, of Jehovah, as Ps. civ. 1, xxix. 4. The voice of Jehovah is בהדר.

10. תחבל, some supply אשר after טמאה, "because of uncleanness which will destroy;" or before, "because that uncleanness will destroy."

Kimchi supplies ארצכם, your land shall destroy you. May we take תחבל as 2nd pers. masc. fut.? because of the uncleanness of the Canaanites, *thou* (my people) *couldest destroy* them, now because of your uncleanness you must arise and go into captivity.

והבל, some supply בעבור; rather take ו as emphatic, even.

נמרץ, 1 Kings ii. 8, Job vi. 25, strong, powerful; else only in hiphil, Job xvi. 3, what may embolden thee.

11. לו, O that, in a few places simply, if, as Gen. l. 15, Judg. xiii. 23. Maurer, disregarding grammar, "si quis iret ventum et mendacium mentiretur," which would require a future. Some, if there is one walking vainly, and who hath falsely lied.

12. הדברו has both the definite article and the pronominal affix, so Josh. vii. 21, בתוך האהלי. Maurer remarks that the article is due to the construct state which precedes ! !

In Is. v. 17, we have כדברם, according to their leading (Rashi), *i.e.* where they please, without compulsion (Kimchi); so here Rashi, "the place to which he is led," but Kimchi "fold," as LXX. κοιτῇ.

תהימנה, hiphil occurs only in Ps. lv. 3, where also it is intransitively, make a murmuring, roar.

Rashi supplies "the cities" as the subject. Maurer, "septum et pascuum."

CHAPTER III.

3. The root פרש may be connected with פרץ, but it never has the sense of "fregit," which Gesenius gives as its primary meaning. פרש always means "to spread," as to spread a net, Hos. v. 1, or wings, Deut.

xxxii. 11; and so the phrase פרש לחם will signify to distribute or extend bread, Lam. iv. 4. So also the cognate פרס, Is. lviii. 7, and without the object, Jer. xvi. 7.

The E.V. "chop in pieces" is not supported by any other place.

כאשר, like that which is in the pot, gives a better sense than as if in, or into the pot. I doubt whether כאשר can be translated quasi. Gesenius quotes Job x. 19, but we may translate there, I should have been as when I was not. Also Is. xxix. 8, as when a hungry man may dream. In *v.* 4, it may be either "according as," *i.e.* measure for measure, retributively, or because.

4. ויסתר, some, as optative, and may he hide; cf. Is. ii. 9, do not forgive them; but not so Job xxxiv. 29.

5. נשך is used mostly of the bite of the serpent, *e.g.* Numb. xxi. 8; then metaphorically of men, as Hab. ii. 7. Also as connected with נשך, usury; Deut. xxiii. 20. It never has the meaning "comedere," nor will the law of parallelism allow us to force "mordere" to mean "comedere." Consequently we must reject the translation, "who so long as they have anything to eat will proclaim peace."

8. את, in connexion with, rather than as Maurer in apposition with כח, plenus sum virtute, spiritu Jovae.

Nor is it for מאת, as A.V. "by," and as some in Gen. iv. 1, where it denotes the object more particularly, "I have gotten a man, Jehovah."

9. המתעבים, the ת has ־ instead of ־.

We may translate, who loathe judgment, cf. Ps. v. 7, or, who make judgment loathsome, cf. Job ix. 31, "so that my garments would make me an object of abhorrence." If we adopt the latter, the verse will continue thus: "seeing that ye are always for making crooked all that is straight," *i.e.* they twist the law to serve their unjust aims.

12. עיין, for the plural ending ין, compare רצין, 2 Kings xi. 13; in Jerem. xxvi. 18, this prophecy is quoted, and the usual form ים occurs.

CHAPTER IV.

1. אַחֲרִית expresses that which comes after, and is used (*a*) of time, of consequence, of profit, as Job xlii. 12, Jehovah blessed the after-time of Job; Deut. viii. 16, to do thee good in thy after-time; Prov. xxiii. 32, that which comes after wine, its consequence; Prov. xxiv. 14, if thou hast found wisdom, then there

is profit. And so of posterity, by some, in Ps. xxxvii. 37, 38; or (*b*) the end, the afterpart, as Eccles. vii. 8: better is the end of a business than its beginning.

The phrase באחרית הימים may be translated (1) in the end of days, *i.e.* the consummation of all things; (2) in the end of the days, *i.e.* of some period present to the mind of the writer; (3) in the after-time of days, *i.e.* simply hereafter. If we follow (1) the prophet refers to the new Jerusalem, if (2) to the days of Messiah, if (3) to some future time not specified.

Kimchi, on Is. ii. 2, says the phrase always signifies the days of Messiah, and so Ramban on Gen. xlix. 1 (Pusey). By the words הוא ימות המשיח Kimchi evidently intended to limit the phrase to the times of Messiah. He does not say such is its use in the prophets, but כל מקום שנאמר. But in Gen. xlix. though the days of Messiah are referred to in *v.* 10, the prophecies cannot be limited to those days. So Numb. xxiv. 14.

In Deut. iv. 30, xxxi. 29, we cannot limit to the days of Messiah the denunciation of evil as the punishment of sin.

In the prophets, the phrase occurs in the two similar passages, Jer. xxiii. 20, xxx. 24: "The fury of the anger of the Lord shall not turn back until He work and until He establish the designs of his heart, ב׳ה ye shall consider it," where the primary reference is to the return from captivity. So also ב׳ה, Jehovah

will restore the captivity of Moab, Jer. xlviii. 47. And of Elam, Jer. xlix. 39. Gog will go up against Israel, Ezek. xxxviii. 16. In Daniel x. 14, and in the Chaldee of Daniel ii. 28, "what shall happen ב׳ה" includes time prior to Messiah. These prophecies are all subsequent to the captivity. The only prophet who uses the phrase before the captivity is Hosea iii. 5, where we can hardly exclude the days before Messiah in which Israel turned to Jehovah.

Thus we cannot limit the phrase ב׳ה strictly to the times of Messiah. It is true that there is generally some reference to that final dispensation, but the words in themselves do not imply such reference. I prefer the perfectly indefinite translation, "in the after-time," "in days to come."

יהיה נכון, so 1 Kings ii. 45, 1 Chron. xvii. 14, of the throne of David. The participle with the verb היה is sometimes used to draw the reader's attention to the continuity of an act, its duration over a considerable time, or its frequent repetition, as 2 Kings xviii. 4; but not necessarily, as Ex. xix. 11, and they shall be prepared on the third day. This force is probably due to the participle, which expresses duration, *e.g.* אני שמר, not only I am watching, but also, I am one who repeatedly and continually watch, *i.e.* I am a watchman.

Dr. Pusey translates "it shall be a thing established," but this would surely be נכנה, for the Hebrew

expresses "thing," or a neuter, by the feminine, as Ps. v. 10, אין בפיהם נכנה.

Where the niphal of כון is followed by בְּ, the ב generally expresses the instrument; but here, as in Ps. cxl. 12, it is local. בראש is used locally of the top of a mountain, Exod. xxiv. 17, and often. It expresses also "at the head of," implying rule or leadership, as chap. ii. 13, 1 Kings xxi. 9, and elsewhere, of rule over human beings. This sense is unsuitable here, as the mountain is not personified. The literal translation "established on the top of the mountains" is to be explained as a metaphor.

3. ושפט with Kimchi supply a subject from the verb, just as in Ps. cxxix. 1 we must supply צרי. In Micah vii. 3, we have the contrary process, from the subject we supply a verb "the judge judges for a bribe."

Or we may here take the verb impersonally, "and one shall judge," or from the previous verse supply, "and the word of Jehovah shall judge."

לְאִתִּים, in 1 Sam. xiii. 21, we have אִתִּים, either a ploughshare or a mattock.

6. אֹסִפָה for אֵאָסֵפָה; we find also אֹסִפְךָ, 1 Sam. xv. 6; תֹּסֵף, Ps. civ. 29; וַיֹּסֶף, 2 Sam. vi. 1, apparently in imitation of the future form of the five verbs, אמר, אכל, אחז, אפה, אבה. Rashi would give the

sense of "heal," as in 2 Kings v. 3, 6, but there the literal translation would be "gather him, or withdraw him from his leprosy."

הַצֹּלֵעָה, cf. Zeph. iii. 19, so S.S. i. 6, נֹטֵרָה with tsêrê for shva; so יוֹלֵדָה. Some think the feminine is used as a collective form; but as the ram is a metaphor of strength and vigour, it would be more natural to use the feminine, as in Ezek. xxxiv. 16; so in Is. xl. 11, the ewes are those who require the shepherd's care.

7. הנהלאה, generally explained to be niphal part. connected with the adverb הלאה, and so meaning, outcast, remote. Others connect it with לאה, weary.

8. עפל, many translate "hill," but there is no instance of this sense. The root "to swell" equally suits the translation "mound or fort, tower, stronghold." The Targum and Rabbinic commentators translate it "tower," as Is. xxxii. 14, where it is joined with בחן; so 2 Kings v. 24.

תֵּאָתֶה, the regular form of the future is found Prov. i. 27, יֵאָתֶה. The subject of the verb is the following ממשלה, though some take it indefinitely because of the athnach, which would then come between the verb and its subject.

ממלכת, the construct state before ל; so Is. lvi. 10, אהבי לנום, Ps. lviii. 5.

לבת, either "over" or "which belonged to."

רע, noise, clamour, as Exod. xxxii. 17, Job xxxvi. 33. The Targum and Rashi translate as if רע a companion, why wilt thou ally thyself with Asshur? but the root has this sense only in hithpael, as Prov. xxii. 24.

10. גֹּחִי, imperative kal, imitating the עע form; Maurer thinks the alteration due to euphony, on account of חוּלִי, as Josh. v. 2; שוּב מֹל for מוּל: perhaps so, yet forms from מלל are as frequent as forms from מול.

גֹּחִי occurs also Ps. xxii. 10, where it is probably a participle with affix. For ו as the point of a עו participle cf. 2 Kings xvi. 7, הקומים; Zech. x. 5, בוסים; Ps. lxxi. 6, גוזי, and perhaps Is. xxv. 7, הלוט. Of those who give this explanation, Fürst says arbitrarily "errant." He supposes it to be a substantive, גֹּחַ, proruptio, partus; but Ps. xxii. 10, "thou art my birth," is very harsh, and could have no other meaning than "he who brought me forth," which is more easily obtained from the participle.

In Job xxxviii. 8, we have בְּגִיחוֹ, "and shut the sea with doors when it burst forth as though coming out of a womb" (Chance). Fürst says this form is for בְּהָגִיחוֹ, but we may observe

(1) as הָקִים forms הֲקִימוֹ, Jer. xxx. 24; so הָגִיחַ would form הֲגִיחוֹ, and with ב, בַּהֲגִיחוֹ.

(2) Fürst probably formed בגיחו on the analogy

of לַמְרוֹת for לְהַמ', Is. iii. 8; cf. לַשְׁמִיד, Is. xxiii. 11; לַסְתִּיר, Is. xxix. 15; but I cannot find any instance of such a crasis as בַּהָ into simple בּ. The rule is, that בּ often excludes ה and takes the vowel of the ה; but then the ה must have a vowel, and shva is not a vowel. It is better to suppose a ע form, and make גיח an infin. kal; compare שִׂים and שׂוּם, לִין and לוּן.

We find the hiphil in Job xl. 23, "he would remain confident though Jordan were suddenly to swell up to his very mouth." Also Ezek. xxxii. 2, it is used of water, and metaphorically of an ambush in Judg. xx. 33. So also we have גִּיחוֹן as the name of a torrent. The root therefore seems to mean primarily "bursting forth" like a flood of waters: not necessarily of birth (as Aben Ezra), for "bring forth like the parturient" does not give a satisfactory sense. Kimchi would translate here "pant" as Is. xlii. 14, אפעה, and he gives the root the sense of יצא. The usage of the word will perhaps justify the translation "burst into a flood of tears."

10. קִרְיָה is thus used of Jerusalem, Is. xxix. 1, though here it may be indefinite, from any city wherein they now dwell.

14. מָצוֹר, see the note on vii. 12, where it is shown that the signification is "fortress," and not "Egypt."

CHAPTER V.

1. In the time of Jacob the name of Bethlehem was Ephrathah, Gen. xxxv. 19, or Ephrath, Gen. xlviii. 7. It is possible to explain the termination ה־ as local, and translate "towards Ephrath," *e.g.* Gen. xxxv. 16, as one comes towards Ephrath; but in Ruth iv. 11, "in the country towards Ephrath," cf. Gen. xvii. 10, בְּאָךְ, the country as thou comest. This is in accordance with the paraphrase of the scribes quoted in S. Matt. ii. 6, where for Ephrathah we have γῇ Ἰούδα. For the occurrence of two names Aben Ezra compares Judges viii. 35, Jerubbaal Gideon.

באלפי. The Masoretic text and the LXX. read here "thousands;" in S. Matt. the scribes read "rulers." It is generally supposed that the written text אלפי was read by the LXX. אַלְפֵי, the plural construct of אֶלֶף, a thousand, and later by the scribes אַלּוּפֵי, leaders, or "dukes," A.V. Gen. xxxvi., which occurs, Micah vii. 5, in the sense of "guide," "spiritual counsellor." But this will not account for the οὐδαμῶς of the scribes. It may be they gave a paraphrase or comment suggested by the possibility of a various pointing, "small thou art among the thousands, but by no means the smallest among the rulers of Judah," and such a paraphrase would be suggested by Zech. xii. 6, 7,

where we have אַלְפֵי יהודה. This practice will be familiar to every student of rabbinic. I may mention as an instance the translation of בהבראם, Gen. ii. 4, "when they were created, and by the breath of His mouth He created them," which I commend to the ingenuity of the reader.

That the scribes had in view the passage of Zechariah is also made probable by the translation ποιμανεῖ for להיות מושל, for in Zech. xi. 15-17 there is a prophecy of a foolish shepherd who would neglect his flock, and woe is denounced against the idol shepherd: with this foolish shepherd the scribes mentally compare Messiah: though they may have thought only of *v.* 3, below.

מוצאתיו occurs only here, and in the Krî of 2 Kings x. 27, where its meaning is entirely different. The question has been raised whether the word signifies the act of going forth, or the place from which he goes forth. מוצא means (*a*) that which goes forth, and (*b*) the place of going forth, as 1 Kings x. 28; but there are many passages where we might equally well render "the act of going forth," as Numb. xxxiii. 2, or 1 Kings, l.c., and in 2 Sam. iii. 25, Dan. ix. 25, Ezek. xii. 4, it is difficult to assign any other sense. We cannot therefore assert that either "place" or "action" is excluded. Another kindred word is תוֹצָאוֹת, goings forth, so frequently of the extent of a boundary. This word certainly signifies the act of going forth, *e.g.*

Josh. xv. 7. His goings forth were to Enrogel, *i.e.* it extended to Enrogel. So Ps. lxviii. 21.

On this analogy we may explain "his goings forth" as his birth or origin, rather than "the place from which he issues."

קדם, used of time, expresses (*a*) antiquity, as Deut. xxxiii. 15 הרי קדם; (*b*) eternity, as Deut. xxxiii. 27, אלהי קדם.

In both places it is parallel with עולם, and the context alone can decide whether or no "the aforetime" is limited or unlimited. מקדם is used of time in six places. In all it is used to express *eternity*. It is just possible to take it simply of old time, either in the life of the individual or of the nation's history, or the existence of man on earth; but it will be seen that thus to lower the meaning is unworthy of the context. Ps. lxxiv. 12, God my king is from eternity, *i.e.* eternal, and therefore powerful for salvation. Ps. lxxvii. 6, cxliii. 5, the writer finds comfort in dwelling upon the eternity of God; so Hab. i. 12. Is. xlv. 21, xlvi. 10, God's counsel has been fixed from all eternity.

עולם, used of time, expresses (*a*) finite previous time, as Micah vii. 14, of the time of Israel's sojourn in Gilead; (*b*) previous time not finite, as Ps. xciii. 2, מעלם, art Thou, or infinite future time, as Is. lx. 19, 20; (*c*) conditional duration, as Exod. xxi. 6, and he shall serve him, לעלם, *i.e.* as long as he lives. So the laws of Moses are חקות עולם, lasting through all

that dispensation, Lev. iii. 17; (*d*) eternity, as Gen. xxi. 33, Jehovah, אל עולם.

The phrase ימי עולם occurs only in five other places, and in all is used of finite previous time, as Is. lxiii. 9, 11, Micah vii. 14, of Moses and the exodus; Amos ix. 11, of the days of the tabernacle; Mal. iii. 4, of some previous time in Israel's history.

2. על, in addition to, as Gen. xxxii. 12, mother and children; Mal. iii. 24, fathers and sons. Some translate as if אל.

4. זה, some translate "eritque tunc pax." זה is supposed to signify "hoc tempore," then like עתה to be used of the future time which is before the prophet's eye. But זה never means hoc tempore. Gesenius quotes 1 Kings xvii. 24, but there it is joined with עתה, nor in phrases like זה עשרים שנה, Gen. xxxi. 38, is there authority for the translation, jam or hoc tempore; rather "it is twenty years," as the Targum, though with more accuracy "these are twenty years."

והקמנו we find קָ also in the second person singular, Exod. xxvi. 30, Deut. xxvii. 2, where the accent has been moved on to the last syllable.

5. ורעו (*a*) from רעה, and they shall feed on, *i.e.* devour, continuing the metaphor of a flock contained in רעים; cf. Jer. vi. 3. So Numb. xxii. 4, Israel is

compared to an ox licking up the grass. Or (*b*) from רעע, to break, as Jer. xi. 16.

בפתחיה, in her gates, as vii. 5, Is. iii. 26. Some translate "swords," as Ps. lv. 22, פִּתְחוֹת, and refer the feminine affix to חרב taken as a collective: this is harsh, moreover the affix being feminine singular excludes a reference to the subject of ורעו, which is רעים a masculine plural.

6. כטל. The use of כ in the explanations given by Rashi and Aben Ezra is not uncommon. The exact point of comparison is left to the reader to supply, *e.g.* Is. ix. 3, thou hast broken the rod of his oppressor as the day of Midian, *i.e.* as thou didst break it in the day of Midian. So Micah vii. 1, I have been like gatherings of summer fruit, where the sense plainly is, like one who seeks for fruit after the gathering. This is common to many languages, cf. *χαῖται χαρίτεσσιν ὅμοιαι.*

9. נאם, a substantive like גמול, as is clear from Jer. xxiii. 31.

12. תשתחוה for the insertion of ו compare כמטחוי, Gen. xxi. 16.

13. אשיריך. ־י written fully as Josh. ix. 11, זקינינו. On the contrary, it is defective where usually full in Gen. i. 21, למינהם.

עריך from עיר city, rather than as participle of עיר, meaning enemies, as in 1 Sam. xxviii. 16.

CHAPTER VI.

2. האתנים. In opposition to all the ancient authorities, LXX., Targum, and Vulgate, which generally translate "strong," Gesenius makes the primary sense of איתן perennis, from an Arabic root. In the early editions of his Lexicon he assigned it the sense of "rock" in some passages, which shows how little dependence can be placed on the method of explaining Hebrew words from Arabic, and not from Hebrew. Ps. lxxiv. 15, thou didst dry up rivers of might, where "perennial" would be contradictory, though no doubt the connotation of the word when applied to water was that it lasted through the year, strong to withstand the summer's heat: so of a pasture, Jer. xlix. 19.

Numb. xxiv. 21. Balaam, foretelling the captivity of the Kenite, would not begin with saying that their home would last for ever; but in spite of the strength of his dwelling-place, the Kenite shall be captive.

3. הֶלְאֵתִיךָ. The formative of the hiphil occurs with seghol, also in הגלה, 2 Kings xvii. 11; הכלמנו, 1 Sam. xxv. 7; הלאני, Job. xvi. 7. See also on ישרך, v. 14.

ביי. ב, in respect of; hence either "against," as here, or "on behalf of," as Gen. xxx. 33.

6. אקדם. The piel signifies to go before, or to be

before, as Ps. lxviii. 26, the singers went before, and this is the most frequent sense. Then, to go before for help or harm (cf. prevent, *i.e.* assist or hinder), Is. xxi. 14, Ps. xviii. 19. Dr Pusey says "they would be beforehand with him, anticipate his wishes," but this is more than usage warrants. In Deut. xxiii. 5, the Ammonite would scarcely be blamed because he did not anticipate the wants of Israel, rather because he did not assist Israel with bread. So Ps. lxxix. 8, the idea of anticipation is excluded. In Ps. lix. 11, it is unsuitable. Hence in Ps. xxi. 4, though admissible, it is improbable. Here the sense of "assist" is unsuitable.

אֶכֹּף, the usual prefix of the first pers. fut. niph. is אֶ.

7. פשעי supply בעבור, as in Ps. lix. 4. Some translate sin-offering. חטאת signifies both sin and sin-offering, Lev. vi. 23, but there is no evidence that פשע was so used.

8. ומה. It is better to take this interrogatively, not as the preceding מה; so Ps. lvi. 5, cxxi. 1. מאין, from whence should my help come? Compare Deut. x. 12.

חצנע, elsewhere only Prov. xi. 2. Pride hath come, then shame hath come, but with צנועים is wisdom. In Rabbinic we find צניעות, modesty.

The more usual construction is with ל as Ps. cxxvi. 2, הגדיל לעשת.

9. לעיר, to the city. Some take it for להעיר, the infin. hiphil of עור to arouse *sc.* to repentance. For the contraction cf. למרות, Is. iii. 8.

ותושיה. The abstract for the concrete as if איש ת׳. So Ps. cix. 4, ואני תפלה, and Prov. xiv. 1, אולת, a foolish woman.

In all places the signification is "wisdom," even Job v. 12 translate "their hands will not work wisdom," *i.e.* wisely.

Gesenius following LXX. *βοήθεια* translates Job vi. 13, auxilium; so Prov. ii. 7, LXX. *σωτηρία*, and Job xxx. 22, dissolvisti mihi salutem.

In Prov. ii. 7, the passage is far more forcible if we translate "wisdom": "He will store up for the upright wisdom, a shield to those who are walking in integrity, so that they may keep paths of judgment, yea, the way of his saints will He keep, then shalt thou understand righteousness and judgment, and equity, every good path." The idea of auxilium or *σωτηρία* is intrusive.

So Job vi. 13. Because my help is not in me, must common sense therefore also have been driven out from me? (Chance), where Gesenius' translation would be meaningless.

So Job xxx. 22. And now thy wisdom dissolveth me (Chance), or "And now thou art for dissolving me in thy wisdom," are superior, and accurate in grammar, which "dissolvisti" is not.

יראה. Gesenius would read יראי, salus, *i.e.* salvi,

in salute positi sunt timentes nomen tuum, secundum scripturam nonnullarum codicum et veterum interpretum omnium.

The LXX. has *σώσει φοβουμένους*, and Jerome, salus timentibus, and the Targum דחלין; but all these are quite compatible with the Masoretic text: supply, as is often necessary, לאשר before יראה, "to each one who may regard thy name."

I have followed Aben Ezra and Kimchi, "the man of wisdom will perceive in his heart that this is the Name."

יִרְאֶה masculine *κατὰ σύνεσιν*. Maurer, "intelligentiam circumspicit nomen tuum id est et num quis exstet intelligens, recte sapiens tu o deus prospectas;" but ראה followed by an object is never used in the sense of looking around after, searching after that object. Maurer refers to Ps. xiv. 2, but there the verb is not followed by an object: also to Zeph. i. 12, where ראה does not occur.

Hesselberg's conjecture, "auxilium videbit," is thy name, O city, may be dismissed with a passing laugh.

Hitzig would read יִרְאָה et sapientia est, timere nomen tuum, but there is no reason for any such emendation. "Thy name will regard the intelligent man," is harsh and unsuitable.

יעדה. The feminine affix will refer to מטה, which is masculine, although the plural is מטות: it stands in the place of neuter.

10. עוד precedes the interrogative, as also in Gen. xix. 12.

It is not a gloss on האש, nor a scribe's remembrance of יעדה, for it is found in the Targum, Syriac, LXX. (πόλιν μὴ πῦρ, as if עִיר הָאֵשׁ).

האש for היש; so 2 Sam. xiv. 19, אם־אש.

בית. The particle of locality is not always expressed as 2 Kings xii. 11, הנמצא בית יהוה; but is inserted 2 Kings xxii. 9.

14. וישחך is regarded by all commentators as from a substantive, יֵשַׁח, on the model of יִשְׁעֲךָ, Ps. lxxxv. 8, from יֵשַׁע.

Rashi, Aben Ezra, Kimchi, in their several translations, give the sense of the root שחח, bowing down. Simonis and others translate "inanitas:" so Gesenius, who wonders that Rosenmüller "ineptas priorum conjecturas recoxisse." But since the word is found here only, and the root ישח nowhere occurs, it seems to me sounder scholarship to refer to a cognate Hebrew root than first transpose the ש and ח, and then bring in a meaning from a foreign tongue.

But is ישחך so certainly a substantive with affix?

There is a root שחה found in hithpael as השתחוה, else only in hiphil, Prov. xii. 25, care in a man's heart, ישחנה, will bow it down. Now though pattach is the proper point of hiphil future, we have instances of seghol, as 2 Kings xvii. 6, וַיַּגֶל from יִגְלֶה; Ps. cv. 24,

וַיֶּפֶר from יִפְרֶה, the regular form being like וַיִּשֶּׁק, Gen. xxix. 10. In the imperative also we have הָרֶב, Ps. li. 4, for הַרְבֵּה; הָרֶף, Deut. ix. 14, for הַרְפֵּה.

So in the past הָגֶלָה, 2 Kings xvii. 11; see v. 3. All these show that the hiphil has a partiality for seghol.

May we therefore take יִשְׁחֶךָ as standing for יִשְׁחֶךָ, the future hiphil with affix of שחה?

By so doing we avoid a course to be adopted only when all else fails, viz. that of inventing a new root ישח, and a *ἅπ. λεγ.* יִשַּׁח. The hithpael of שחה is used so generally of worship that it would probably be avoided by the writer to prevent mistake. The LXX. has a verb *συσκοτάσει*, which implies a transposition of letters.

תסג, see ii. 6.

תפליט, the hiphil occurs elsewhere only, Is. v. 29.

15. תדרך־זית. Kimchi says Ben Asher read the long vowel, Ben Naphtali, the shortened vowel as usual.

The rule is, a long vowel in a final syllable must have the accent. The reason of this is, that if the long vowel were unaccented, the following shva would be moving, which is impossible with a final shva. Now when makkeph closely connects two words one accent serves for both. This will be on זית. Then after the long vowel וֹ unaccented, the דְ is moving, or begins a syllable, which is absurd of a final letter. The vowel

therefore should be shortened. But here the rule is neglected.

יין. The dagesh in the first י is called euphonic. It is found at the beginning of a word after,

(A) unaccented	*a* ה־	as	מַה־לִּי	1 Kings xvii. 18.
	b ה־	as	אַשִּׁירָה־נָּא	Is. v. 1.
	c תִּ	as	קָנִיתִּ לִי	Is. xliii. 24.
	d דִּ	as	עָלֶיךָ פֶּרֶץ	Gen. xxxviii. 29.
	e ה־	as	אֲעַשֶׂה־לָּךְ	2 Kings iv. 2.
(B) accented with a conjunctive	*a* ה־	as	הִנֵּה נָא	Gen. xix. 2.
	b וּ	as	וַיֹּאמְרוּ לוֹ	Gen. xix. 2.

See also Rev. P. H. Mason's New Elementary Grammar, p. 49.

16. The hithpael of שמר occurs only Ps. xviii. 24, 2 Sam. xxii. 24, where it signifies "kept myself," and so here "maintains itself;" not as Maurer, "populus observat sibi."

CHAPTER VII.

1. אללי, elsewhere only Job x. 15. The accent here is Milel, for where a syllable accented with a conjunctive would immediately precede a syllable accented with a disjunctive, the conjunctive accent is often thrown back, as Gen. i. 5, קָרָא לַיְלָה for קָרָא.

כאסף, elsewhere only Is. xxxii. 10, xxxiii. 4.

The tertium comparationis is often left to be inferred by the reader. Cf. Is. ix. 3.

קיץ denotes the warm season as opposed to the cold season of the year, חרף, Gen. viii. 22, Ps. lxxiv. 17, Zech. xiv. 8, then the produce of the warm season, Is. xvi. 9. In Jer. xl. 10 קיץ occurs with יין and שמן, and in 2 Sam. xvi. 1 with לחם and צמוקים, from which we may safely infer that it signified specially "fresh fruit."

קיץ is found in connexion with קציר, Is. xvi. 9 where קציר is the harvest of crops sown annually (so we may infer from Gen. viii. 22 זרע וקציר), as wheat, Gen. xxx. 14, or barley, Ruth i. 22.

קציר then will denote produce of the soil, קיץ produce of fruit trees and plants. The derivation is probably from קוץ, found only in the hiphil, to awake, *i.e.* the time when all nature is awake after the sleep of winter, when trees seem dead (Is. vi. 13).

Hence in Prov. vi. 8, x. 5, xxx. 25, קיץ connotes the time when all is life and activity. In Amos viii. 2, there is a play between קיץ and קץ. Fürst connects it with קוץ, a thorn, and Gesenius with a root signifying "resecare"; hence he gives the primary sense of "messis pomorum," especially figs, from Is. xxviii. 4.

Note the force of קיץ in Jer. viii. 20. Harvest has passed, the warm weather is ended, and we have not been saved: hope lasted through harvest, and later,

but with the cold came despair. So Prov. x. 5, a wise son gathers in throughout the warm weather, but a son causing shame is fast asleep in harvest, when press of work might rouse even a sluggard.

בעללות, fruit not gathered at the first picking, as is clear from Is. xvii. 6, xxiv. 13, Obad. i. 5, Jer. xlix. 9, may be translated "gleanings," cf. Jud. viii. 2, the gleanings of Ephraim are better than the vintage of Abiezer.

Fürst mentions a conjecture which connects it with עולל, a suckling, as if small immature bunches, left on the tree.

3. השפט, supply the verb from the subject, the reverse of the usual practice; see note on iv. 3.

ויעבתוה, the verb occurs here only. In three places we have an adjective עָבוֹת, applied to a tree, which is explained of thick foliage or of twisted boughs, and עֲבוֹת, a rope, is common.

The old ones give the sense of "make strong," like a threefold cord; the moderns "twist or pervert."

4. חדק only Prov. xv. 19.
ממסוכה in Prov. xv. 19, Is. v. 5 with ש.
מבוכתם only Is. xxii. 5.

7. אצפה. The piel occurs with ב only Lam. iv. 17, in our watch-tower we watched: so here, in Jehovah

as my watch-tower will I watch. The kal occurs Ps. lxvi. 7, his eyes will keep watch upon the heathen. This sense would be more suitable here, and agrees better with the following, "I will look with hope to God;" else we have Jehovah made first the watch-tower and then the object watched.

10. תרא is accented here on the last syllable, as in Gen. xli. 33. It is accented on the first in Obadiah xii. 13.

איבתי is accented on the last syllable but one, though regularly the pronominal affix takes the accent.

איו, we find also איכה, Gen. iii. 9, and אים, Nahum iii. 17. For this use of the pronoun Maurer compares Exod. ii. 6, And she saw him, the child.

תראינה, for dagesh in the *nun* Maurer compares תענגה, Judges v. 29.

11. The regular form is היום ההוא, but compare Gen. i. 31 יום הששי.

12. For the elliptical style compare i. 5, iv. 3, vii. 3.

למני. I cannot think we are justified in totally neglecting the ל, and translating "shall come from Asshur." In all cases where ל precedes מן, there is something expressed by it: it is never entirely superfluous. Zech. xiv. 10, she shall dwell in her place למשער at, from the gate of Benjamin unto the place

of the former gate, where ל points out the dwelling-place, whose limits are expressed by עד—מן.

Hebrew thought looks away from the speaker. Hence a distant point would be מרחק, and at or up to that point would be expressed by למרחק, whether of time or place, as Job xxxix. 29, למרחק afar off his eyes will look, literally, up to (a point which is) from afar. So 2 Sam. vii. 19, And thou hast spoken also of thy servant's house for a great while to come, literally, up to a point of time which is from a distance.

So also with אֶל, as Lev. iv. 12, And he shall bring out all the bullocks, אל מחוץ למחנה unto from without the camp, *i.e.* unto a place which is מחוץ outside, literally, from outside.

It would seem then wholly unwarrantable to disregard this ל, more especially as it follows a verb of motion.

We must therefore translate, to from Asshur, *i.e* to the land which stretches from Asshur, and then we have a geographical expansion of "unto thee."

עדי מצור occurs also 2 Chron. viii. 5, "And he built Bethhoron the upper and Bethhoron the lower, ע'מ walls, doors, and a bar;" where the sense is plainly, fortified cities, in accordance with the usual meaning of the word, a fortification for siege purposes, whether of offence, as Micah iv. 14, or defence, as above.

In Chron. l. c., it certainly cannot mean "cities of Egypt," yet some would translate it so here. So in

Is. xix. 6, xxxvii. 25, 2 Kings xix. 24, "rivers of Egypt."

This translation is but a bad guess from the context.

(*a*) Philology affords it no support. Gesenius would refer to a root מצר, unknown to Hebrew, and quite imaginary. מְצָרַיִם could not be the dual of מָצוֹר.

(*b*) There is no ancient authority for this sense. The Targum gives "deep rivers," "cities of strength." The LXX. *πᾶσα συναγωγὴ ὕδατος* (probably taking צור to bind, as 2 Kings v. 23), and here *αἱ πόλεις σου αἱ ὀχυραὶ* (and *ἀπὸ Τυρου* as if מָצוֹר). It is not mentioned by Rashi or Aben Ezra, but appears in Kimchi, with the preface, "there are some who interpret," but in Is. xix. he adopts it without comment.

(*c*) This interpretation does not suit the context.

In Is. xix. מצרים occurs frequently as the name of Egypt. Why should the prophet suddenly take a fancy to a new and unusual title?

In Is. xxxvii. Sennacherib no doubt spoke boastfully, but we need not make him utter such an absurd exaggeration as "I have dried up all the rivers of Egypt," *i.e.* the Nile and its many canals. He had spoken previously of the cities which he had captured, *v.* 13, and to them he referred. Besides, we have no evidence that Sennacherib conducted a siege or battle in Egypt. He defeated the Egyptians at Altaku, but he would scarcely speak of that victory as drying up all the rivers of Egypt. He conducted many famous sieges

out of Egypt, and it was natural that he should refer generally to these.

In this passage of Micah the fortified cities would seem to mark the western boundary of the Promised Land. Now just at this time the cities on the west of Palestine had played an important part. Sargon attacked Gaza, which led to the first battle between the great powers of Asia and Africa at Raphia, B.C. 720. In B.C. 711 Ashdod revolted, and was captured after a brief struggle.

In B.C. 701 Sennacherib captured Ascalon and four smaller towns; then followed the second great battle between the powers of Asia and Africa at Altaku, after which Ekron and Tamna surrendered. These cities had thus become famous when Micah wrote, and he might well use them to denote the western limits of the Promised Land, instead of the usual "river of Egypt." See Rawlinson's Ancient Monarchies, vol. ii. pp. 142–164; Records of the Past, vol. i.

14. שכני. The ִי occurs also before ב, Obad. i. 3, Jer. xlix. 16. In Ps. cxiii. are many instances which show that the usual explanation "an archaic form of the construct state" is unsatisfactory. Gesenius, Gram. 90, 3, says, "These terminations stand only with a noun closely connected with another, viz. in the construct state," whereas in Ps. cxiii. we have ִי attached to a verb, *v.* 8, להושיבי: to a participle not in construction, *v.* 6, המשפילי.

There are but few instances where this ִי is attached to a word necessarily in the construct state, as Ps. cx. 4, Gen. xxxi. 39. In most instances the absolute form could stand, *e.g.* Deut. xxxiii. 16. שכני סנה might be also שכן סנה, like שכן ירשלם, Ps. cxxxv. 21, both meaning "him who dwells in the bush," as a participle, not as a substantive. So Zech. xi. 17, we might have עצב הצאן, thou who art deserting the flock, Is. i. 21, מלאה.

In the second class of cases "when the status constructus is resolved by means of a preposition prefixed to a noun," it is more usual to have an absolute form of the participle before a preposition than to have the construct state, *e.g.* אסר לגפן would be the usual and expected construction, where in Gen. xlix. 11, we have אסרי.

The third class of cases "where a word intervenes," Ps. ci. 5, Is. xxii. 16, Mic. vii. 14, supplies a positive argument against the theory that ִי denotes the construct state, for such a thing nowhere occurs to a noun in construction. See Dr. Perowne on Ps. cxiii. note *a*.

The argument from such names as אליעזר, מלכיצדק has no weight, for they may mean, my king is righteousness: my God is a help; quite as easily as king of righteousness, God of help: and at the same time they would express the devout feelings of the parent who named the child, not, as in the latter case, a most unjustifiable presumption.

We may therefore retain the name of Chirek com-

paginis for want of a better, but reject as unproved the theory that it was "the vowel originally employed to mark the relation of the genitive."

To suppose that the ִ of בלתי is a sign of the construct state, is to destroy all grammar and make a chaos, for בלתי occurs before a verb in the past tense, Numb. xxi. 35.

בדד signifies, alone, as opposed to in society, Deut. xxxii. 12, Jehovah alone was leading him, and there was not with him a strange god. So Jer. xv. 17, I have not sat in the secret council of laughers and rejoiced, because of thy hand I have sat alone. So Lam. i. 1, iii. 28.

But in Is. xxvii. 10, "for a fortified city shall be, בדד:" what is intended is explained thus, "a dwelling given up and forsaken like the desert, there shall the calf feed and there lie down and consume her branches," and thus perhaps Lam. i. 1.

So Jer. xlix. 31, No doors nor bars hath it, they dwell בדד, *i.e.* in the open country as opposed to the fortified city.

So Lev. xiii. 46, the leper shall remain בדד, which is explained, his dwelling-place shall be outside the camp, *i.e.* in the open country, for lepers apparently might associate with one another, 2 Kings vii.

So Deut. xxxiii. 28, And Israel dwelt safely, the fountain of Jacob was בדד, which is explained by the following, "in a land of corn and wine."

Thus בדד seems to have acquired the connotation of being in open country, though some attach the connotation of confidence which, however, will not cover such places as Is. xxvii. 10.

לבדד occurs Ps. iv. 9, where it is better to refer it to David than to Jehovah, "thou Jehovah alone." David says, fain would I lie down and sleep in peace with them (rather than "in peace altogether," *i.e.* in perfect peace), but thou Jehovah, even when I am לבדד all alone, deserted by my nation which follows Absalom, canst make me dwell in safety." Possibly there לבדד might imply "in the wilderness," as contrasted with his palace in the city where he usually slept.

Here "dwelling alone" might well mean in a free and open pasture, not crowded, as extensive as the pasturage of Bashan and Gilead.

There remains only the prophecy of Balaam.

It is difficult to extract from these words the meaning generally attached to them. Israel never did dwell alone. The period of her greatest glory was under David and Solomon, the very time when she became a mighty nation, like one of the nations. She was throughout her history mixed up with other nations by alliance, or commerce, or conquest, or idolatry.

The refusal of the Jews of modern times to mingle by marriage with other races is part of their curse, whereas Balaam was blessing.

17. זחלי, besides Deut. xxxii. 24, we have only זחלתי, Job xxxii. 6, I crept, *i.e.* was slow to come forward.

יפחדו אל, not "come trembling unto," as חרד, but אל simply implies reference, as Jer. xxxvi. 16, they feared, each displaying or imparting his fear to his neighbour.

ויראו defective for וייראו from ירא, not ראה as in *v.* 16.

19. ישוב, as so often, implying repetition of the action of the following verb: some here take it separately, He will return, He will pity us.

20. חסד ואמת is a frequent phrase. Gen. xlvii. 29, etc. with עשה, to which נתן frequently approximates, as Gen. xvii. 5, 20, though the sense is rather that of "appoint" than "make," or as A.V. here "perform." Cf. Ps. xxxix. 6, lxix. 12, lxxxix. 28.

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